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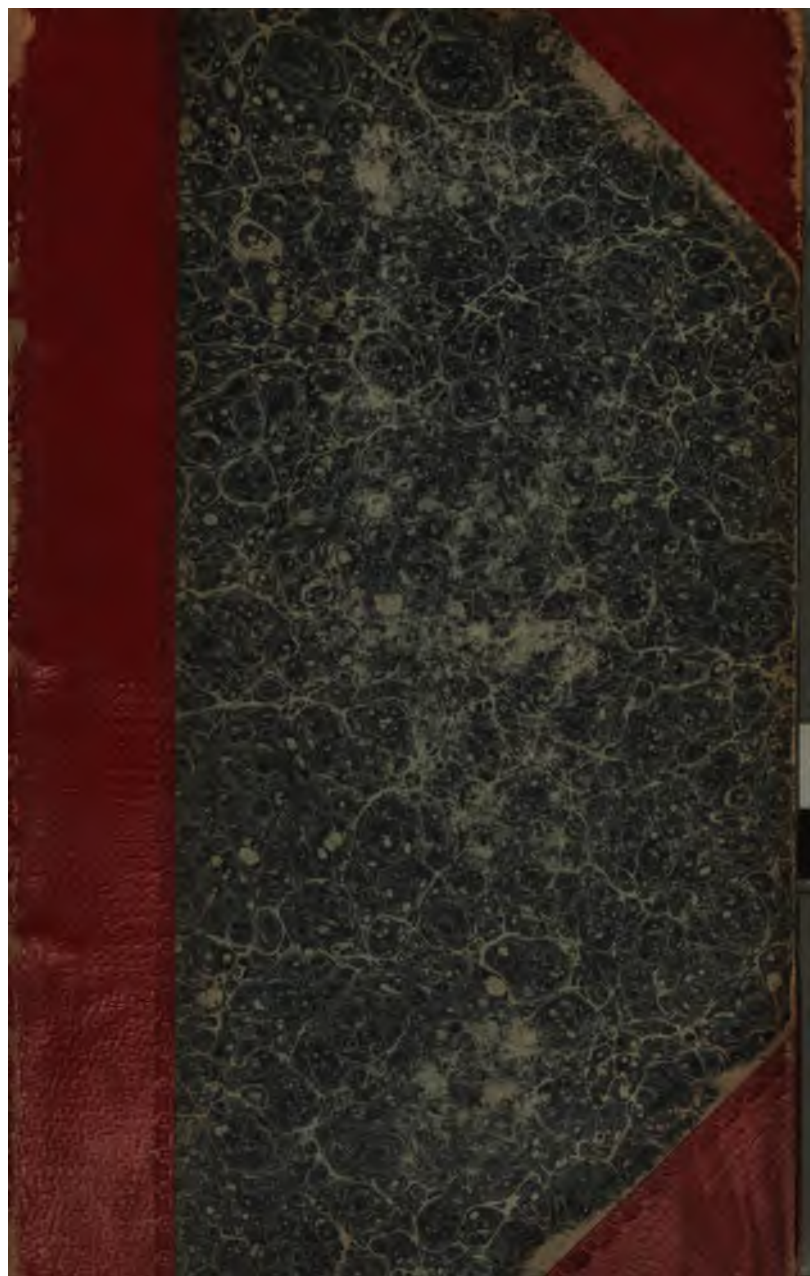
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VOL. V.

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THOLUCK'S COMMENTARY ON THE EPISTLE  
TO THE ROMANS.

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EDINBURGH:  
THOMAS CLARK, 38, GEORGE STREET;  
J. G. & F. RIVINGTON, LONDON;  
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MDCCCXXXIII.



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EXPOSITION  
OF  
ST. PAUL'S EPISTLE  
TO THE  
ROMANS:

WITH  
EXTRACTS FROM THE EXEGETICAL WORKS  
OF THE FATHERS AND REFORMERS.

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TRANSLATED FROM THE ORIGINAL GERMAN OF  
DR. FRED. AUG. GOTTTREU THOLUCK,  
PROFESSOR OF THEOLOGY IN THE ROYAL UNIVERSITY OF HALLE, AND  
CORRESPONDING MEMBER OF THE ASIATIC SOCIETY OF LONDON.

BY THE  
REV. ROBERT MENZIES.

VOL. I.

EDINBURGH:  
THOMAS CLARK, 38, GEORGE STREET.

MDCCCXXXIII.



## PREFACE.

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THE Translator is happy in being able to prefix to this volume the following testimonial from Dr. Tholuck, in favour of the general design of the BIBLICAL CABINET.

“ The attempt to transplant a portion of the theological literature of Germany into the soil of England, is doubtless cheering, provided that such works shall be selected for translation as are really calculated to promote, in the lands where the language of that country is spoken, the growth of pure evangelical theology. How glorious it would be, if the Protestant churches, of all nations, were thus, like sisters, to join hand in hand, in order, with one accord, to advance the great work of building up the kingdom of God ! To Great Britain, in these modern days, we Germans are already under no small obligations. The serious practical Christianity of your island,

which has manifested itself since the beginning of the present century, in its numerous philanthropical and religious undertakings, has afforded us a model for similar institutions, and in our country also Bible, Missionary, and Tract Societies have sprung up. In like manner the practical theology of England, more especially in the branch of biographical literature, has yielded fruits which have had a blessed influence among the people of Germany.

“It hence could not be otherwise than pleasing to us, if Britain, on her side, were not to despise what we have it in our power to offer her in return. And, indeed, it cannot be denied, that while the revival of the true faith among us, has, as yet, in the domain of practical life, operated incomparably less beneficially than in England and Scotland, the fruits which it has produced in the field of science have been so much the more abundant. The day has been when Germans were wont to look for instruction from the great men of the English church, such as Pocke, Lightfoot, Usher, and Selden; and I know not to what cause it is to be ascribed, that, at present, in the department of theological literature in England and Scotland, few works appear worthy of general attention. In this respect our country may now, perhaps, lend your’s a helping hand, in brotherly love, according to the precept of the Apostle, Eph. iv. 16, and in this manner

the bond between the Christian churches of Britain and Germany be more closely cemented."

It is scarcely to be hoped, however, that these happy effects will be speedily realised. The undertaking has many obstacles to encounter. One of the most formidable of these is the strong prejudice which exists in this country against whatever bears the name of German theology, and which disposes so many to view with alarm and suspicion every production that comes from the infected regions of rationalism, as necessarily tainted with heresy and error. It would be absurd to deny, that, to a certain extent, this feeling is well founded. There are numerous theological works, of high reputation in their own country, which it would be dangerous and unjustifiable to introduce by translation into ours, as they would certainly have the effect of unsettling the faith of the weak, and would only serve to engage those, upon whom their influence might be innocuous, in an unnecessary contest with error, which is already beginning to perish in the land in which it grew, and never, it is to be hoped, will reach us, except in the history of its refutation.

At the same time, it can as little be denied, that the danger is greatly exaggerated, and the prejudice to which I allude carried to an excessive and unjust extent. The offspring of ignorance, how, indeed, can it be otherwise?

To moderate and correct it, the best means probably is, to make known the real extent of the evil ; and for this purpose, let the reader accept of the following brief, but accurate sketch of the past and present state of theology in Germany, from the pen of one, than whom, there is certainly no higher authority upon the subject.

“The prodigious schism which divides the theologians of our German church,” says Tholuck, “is not unknown to your countrymen. The rationalism of Germany is the terror of the greater part of Christendom where the English tongue is spoken ; although, if I am accurately informed, there are in England, Scotland, and North America, a number of persons who are casting longing eyes towards German rationalism, as towards a forbidden tree of the knowledge of good and evil, desirous themselves to taste its fruits, and therewith also to make their countrymen wise. Permit-me then to present you with a brief compendium of this system: The majority of the books of the Old Testament do not proceed from the authors to whom they are ascribed. Several, such as Daniel, have been, by a pious fraud, fathered upon the prophets. Christ and the Apostles were fallible men, who, though possessed of many good moral principles, were swayed by gross Jewish superstition. Our accounts of the history of Jesus are full of *Möbde*, which a love of the miraculous tempted

the Jews of the first century to frame. Even the declarations of Christ himself have not come down to us precisely in the form in which he delivered them; his disciples put much into his mouth which he never spoke. Besides, the gospels of Matthew and John are probably spurious. What Jesus of Nazareth really taught can now no more be known with certainty; but it is unquestionable, that his originally simple doctrine has been greatly corrupted by Paul, who engrafted upon it the important articles of original sin and redemption, which he had borrowed from his own Jewish theology; and these came afterwards to be regarded as Christian doctrines, although nothing can be more contrary to the understanding.

“Such is the relation in which the system stands to Christianity. Neither must it be supposed, that these opinions were only in a cursory manner enunciated or maintained. On the contrary, since the year 1770, in which Semler, the true father of this system, but who yet was far from going the length of the rationalists of the present day, first propounded it, the strenuous industry of the greatest part of the theologians, philosophers, historians, and even naturalists of Germany, has been engaged in strengthening and establishing it. Whoever knows what German industry can do, may form some conjecture of the success which has attended its

efforts, when once enlisted in the cause of infidelity.

“It required the ploughshare of Napoleon’s wars, to break the soil, and again prepare the heart of the Germans for the seed of the Word of God. At that period, there awoke among us an earnest longing after the faith of our fathers, and that in several places has been followed by a revival of the faith itself. Naturally, however, this could not be the case with those who had received a liberal education, without their being able to assign reasons for their belief, and justify it scientifically in a conflict with the doubts which had been raised on every side against it. And thus, after a long period, in the early part of which the Theological Faculty of Tübingen alone had maintained a determined and scientific resistance against the infidelity of the age, there arose, about the year 1817, a fresh endeavour, in opposition to the rationalists’ objections, and with a continual reference to these in all the departments of the science, to lay again the foundations of evangelical theology. On the domain of doctrine, this was a comparatively easy task, as that has always been the weak side of rationalism, from which the gift of speculation seems to have utterly departed. So much the more arduous and stubborn, however, has been the struggle on the field of history and criticism, where innumerable inquiries

required to be prosecuted afresh in a new spirit. In that new spirit of the German theology, much, it must be confessed, has not as yet been accomplished. In the several branches we can speak only of a beginning, but, with the help of God, this beginning shall surely also have a progress."

From this account of Dr. Tholuck, it appears, that however gloomy the retrospect of the past, a better day has begun to dawn upon the Church of Germany. The sun of Divine truth, which is destined to chase away the midnight horror of neology, has arisen, and already sheds her bright and cheering rays. The strongholds of infidelity and error have been assailed by a noble band of champions for the faith once delivered to the saints. In the arduous struggle in which they are engaged, surely they have a claim upon the sympathies and favour of all to whom the gospel is dear. With what other feelings than complacency and approbation should we view and receive their labours? When right in the grand essentials, is it just to treat them with fastidious disdain, if on some minor points they have not been able to shake off completely the influence of the school in which they were nurtured, and diverge some hair's-breadth perhaps from the straight line of orthodoxy among us? But in many instances even this cannot be objected to them. And, as has often been done in the former history of the

church, they have exemplified how the clearest statements, and most powerful defences of Truth, have issued from amidst the hottest opposition.

*Duris ut ilex tonsa bipennibus  
Nigræ feraci frondis in Algido,  
Per damna, per cædes, ab ipso  
Ducit opes animumque ferro.*

Men are at pains to sift opinions which it costs them dear to maintain; they seize with so much the firmer grasp that of which they see others anxious to rob them; and muster their strength, and select their arms, when they have to encounter a formidable foe.

In this conflict Dr. Tholuck is universally allowed to stand foremost among the defenders of ancient orthodoxy; and his Commentary upon the Epistle to the Romans is the most important work which has as yet proceeded from his pen. The universal approbation it has received from the friends of evangelical truth, and the fierce hostility with which it has been assailed by the rationalist party in Germany, afford the most satisfactory evidence of its distinguished worth. No less decisive is the fact, that three editions of it have already been exhausted, and that an anxious demand is now expressed for a fourth. Among other testimonies that might be quoted to its excellence, it were unfair to withhold the opinion of such a distinguished Biblical critic as Professor Stewart of Andover, who, in his

work lately published on the same Epistle, has not only expressed, in the highest terms, his approbation of Dr. Tholuck's previous labours in the field, but availed himself, to no small extent, of that writer's views and researches.

Nor will the effect of these testimonies surely be diminished, by the modest estimate which the author himself seems to have formed of his own performance, as expressed in the following paragraph, which he has desired should be prefixed to the translation.

“ I wish especially to remark, that the work is to be regarded as the production of an earlier period of my life, and as having been intended for a particular purpose. I composed it in my twenty-fifth year, with the special view of commending to the hearts of my countrymen the doctrine of justification by faith, which, at the time, I perceived to be greatly misunderstood. Other points are hence laboured with less care ; and at this time, I believe, that upon the 9th chapter I should be able to give some more profound views. Accordingly, it by no means presents what I now consider as the beau ideal of a theological commentary. I am occupied at present with the publication of an extensive commentary upon the Sermon on the Mount,\* and it is to this I must refer, if your

\* This work Professor Tholuck has kindly offered to transmit in sheets to the Translator ; and at no distant day it may be expected to form a number of the Biblical Cabinet.

countrymen should wish to read a more mature work from my pen. It contains many expositions of the doctrines, and might serve to render the dogmatical part of our theology more accessible to English divines. At the same time, I am persuaded, that none of them would there meet with any thing at all contrary to the pure orthodoxy of your church. Even in early boyhood infidelity had forced its way into my heart, and at the age of twelve I was wont to scoff at Christianity and its truths. Hard has been the struggle which I have come through, before attaining to assurance of that faith in which I am now blessed. I prove, however, in myself, and acknowledge it with praise to the Almighty, that the longer I live, the more does serious study, combined with the experiences of life, help me to recognize in the Christian doctrine an inexhaustible fountain of true knowledge, and serve to strengthen the conviction that all the wisdom of this world is but folly when compared with the glorious gospel of Jesus Christ."

With regard to his own labours the Translator has only to say, that it has been his anxious study to render the meaning of the original with the utmost possible fidelity; and that while with this view he has been scrupulously conscientious, in recasting the thoughts of the author, to preserve unchanged their substance, order, and connection, he has used the common licence of an interpreter,

to make such slight changes in their verbal form, as was necessary to adapt them to the genius of our language, and secure symmetry and cadence to the expression. Some emendations, the result of more matured study, he has already received from the author, and hopes that he may still receive more. By far the greater part of the quotations have been collated with the best editions of the originals. The translation of the extracts from the Greek Fathers he has appended, in deference more to the suggestion of others than to his own opinion, deploring that this should have been deemed necessary by the prevalent neglect of a language which our ancestors were wont to regard as one of the eyes of theology. Much pains have been expended, both by himself and the printer, upon the accentuation of the Greek, and although he dares scarcely hope that a faultless degree of accuracy has been attained, he is persuaded that the blunders are neither so numerous nor so gross as greatly to offend even the most fastidious scholarship.

On his own part, let him be permitted to say, that he would deem himself amply compensated for all the toil which this work has already cost, and may still entail upon him, could he but indulge the hope that, like the grapes and pomegranates of Canaan, it may serve to his fellow students as a specimen of the riches and fertility of what is, alas to us, almost a *terra incognita*,—

the ancient literature of the church,—allure the steps, though even of but a few of them, into a field which the Germans have begun to cultivate afresh, with unspeakable benefit to the cause of evangelical truth, and tempt them to extend their inquiries beyond the commentaries of Henry and of Doddridge, into the rich mines of thought which lie hidden and unexplored in the works of Chrysostom, Augustine, St. Bernard, and Calvin, in search of some new and quickening element to infuse into their ministration of the word.

On the part of the author, he has to express the wish, in which he cordially joins, that in Great Britain also this book may, by the blessing of God, be made the means of awakening some few to the faith of the gospel, and of deepening the blessed impressions of that faith in those breasts where it already exists !

EDINBURGH, *31st Aug.* 1833.

# INTRODUCTION.

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## CHAPTER I.

### OF THE CHURCH AT ROME.

#### SECTION I.

##### OF ITS FOUNDATION.

ACCORDING to the opinion of the Roman Catholics, the first Christian Church at Rome was established by St. Peter. This Apostle, it is maintained, came to Rome in the second year of the Emperor Claudius, (the forty-third after Christ,) where he contended with Simon Magus, and after filling the office of Bishop for twenty-five years, at last suffered martyrdom. These assertions, however, contain much that cannot be supported, as several members of the Romish Church, viz. Valesius, Antonius Pagi, and Stephen Baluz have themselves shewn. Among Protestants their incorrectness has been demonstrated, particularly by Samuel Basnage, in the *Annales Politico-Ecclesiasticæ*, p. 522, sqq. Some Protestants, however, have gone too far on the opposite side. Salmasius, and Spanheim, (*De temerè credita Petri in urbem Romam profectione*, Opp. T. II. p. 331,) contends that Peter never was in Rome. That the Apostle, however,

did visit that city, and that it was even the scene of his death, cannot, with due regard to historical evidence, be doubted. Origen, who is distinguished for his critical judgment, and whose authority has peculiar weight, bears testimony to the fact, (Euseb. Hist. Eccles. l. iii. c. 3.) It is also attested by the fragment of a letter of Dionysius, Bishop of Corinth, in the year P. C. 117, preserved in the same work, (Euseb. Hist. Eccles. l. ii. c. 25.) Lastly, it is confirmed by the presbyter Caius, who, at the commencement of the third century, saw in that city the graves of Peter and Paul, (Euseb. Hist. Eccles. l. ii. c. 25.) Although, however, the fact be admitted, the Apostle's presence at Rome must by no means be placed anterior to the composition of Paul's Epistle to the Romans. This is evident from the following reasons: 1st, In Acts xii. 4, we read that Peter was thrown into prison by Agrippa, in the last year of his reign. Now that year was the fourth of the reign of Claudius. It is, consequently, impossible that Peter could have visited Rome in the second year of Claudius. This is admitted even by Valesius, (Annot. ad Euseb. Hist. Eccles. l. ii. c. 16, p. 30.) 2d, According to Acts xv. 7, Peter attended the Synod of the Apostles at Jerusalem in the ninth year of Claudius. In the year after, he travelled from thence to Antioch. 3d, Paul came in the seventh year of Nero to Rome, and there called together the Jews, without any notice being taken of Peter. 4th, Amidst the many salutations at the end of the Epistle, would Paul have forgotten Peter if he had been at Rome? 5th, From St. Paul's delicacy of feeling, we may conclude with certainty, that he

would not have used the liberty of writing to the disciples of another Apostle, in the tone of this Epistle. 6th, If Peter had at so early a period quitted the East, where he behoved to announce the Gospel to the Jews, he would have been unfaithful to his commission.

A variety of considerations renders it much more probable, that the Gospel was first established at Rome by disciples of Paul. Paul must have stood in some sort of intimate connection with the Roman Church, before he would have addressed himself with such emphasis and concern to them. He evinces a perfect acquaintance with their condition, and the simplest manner of explaining this circumstance is to suppose, that his own scholars, as overseers of the church, furnished him with intelligence respecting it. The greetings which he sends, are for the most part to his fellow workers or disciples, to Epenetus, c. xvi. v. 5, to Aquila and Priscilla, v. 3, to Andronicus and Junius, v. 7. These persons, it is probable, were teachers at Rome. It was in the house of Aquila and Priscilla that the church assembled. In saying this, however, we do not mean to contend, that these disciples of Paul brought the first seeds of the Gospel to Rome. It is more likely, that they merely contributed to a wider diffusion of it, and more especially to the formation of a church. The first seeds may have been brought by the Jewish residents at Rome, who were present in Jerusalem at the feast of Pentecost, Acts ii. 10, or by the Hebrew Christians, who, after the martyrdom of Stephen, were scattered abroad, Acts viii. 1, or, perhaps, by the general concourse of strangers, that was ever streaming from the pro-

vinces to the capital. Bertold (Einl. B. vi. s. 3271) is inclined to believe, that even during the lifetime of our Saviour, intelligence of his doctrine had been conveyed to Rome, a supposition which is at least not incredible.

## SECTION II.

### OF THE MEMBERS OF THE ROMAN CHURCH.

It was composed, partly of Hebrews, partly of Heathen Christians, c. i. 13; xv. 15, 16. The former are particularly addressed c. iv. 1, vii. 1, and the latter c. xi. 13. Generally, indeed, the reasoning of the Apostle applies to the mutual relations of a community made up of Jews and Gentiles. The Jews at Rome were very numerous. Josephus, in his *Antiq.* l. xvii. c. 11. § 1. relates, that on one occasion, in the time of Augustus, 8000 Jews, resident in Rome, joined themselves to an embassy. The most of them were prisoners of war, taken by Pompey, to whom Augustus had assigned a particular quarter of the city beyond the Tiber (*Philo Leg. ad Caium*, p. 1014, ed. Frkf.) Again, that numbers of the Gentiles in the capital were converted to Christianity, might be inferred, if nothing else led to the conclusion, from the wide spread corruption of manners, and the unsatisfying nature of Paganism, which was unable to appease the wants of serious minds. Seneca informs us, (*de Superst. Fragm. in Aug. de civ. Dei*, l. 7. c. 11.) that such numbers of Romans had embraced the Jewish (by which he also means the Christian) religion “ut

per omnes jam terras recepta sit. Victi victoribus leges dederunt." And Juvenal also bitterly scoffs at Judaizing Romans, (Sat. 14. v. 100.) It was natural that the same desire for a purer and more positive mode of divine worship, which made Gentiles become proselytes to Judaism, should induce them also to embrace Christianity; and, among the Gentile Christians at Rome, there were, probably, many who had been before *Proselytæ portæ*. That numerous Gentiles were, in fact, converted to Christianity, we have the testimony of Tacitus, (Annal. l. xiv. c. 45,) "*Repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, sed per urbem etiam.*"

### SECTION III.

#### OF THE TIME AT WHICH THE CHURCH AT ROME WAS FOUNDED.

A modern scholar, Tobler (*Theologische Aufsätze* Zurich, 1796, *Zweiter Aufs.*) has made an attempt to prove from Acts xxviii. 17, that when Paul arrived at Rome, there did not as yet exist any Christian church there. According to the account given in the passage referred to, the Apostle, upon his arrival, calls the Jews together, and discourses to them of Christianity. At the 22d verse, they reply, that they had indeed heard of that sect, which was every where spoken of, and that they wished to learn his opinion with respect to it. From this the inference might be drawn, that there was then no Christian church in the city, for, otherwise, these

Jews could not have been utterly unacquainted with the Christian doctrine. If, however, no Christian community had existed, Paul could not possibly have written his Epistle to them. That it was not written till after his imprisonment there, is in the highest degree improbable. Besides, it is expressly said, Acts xxviii. 15, that the brethren from Rome came to meet Paul, and these cannot, without violence, be supposed to have been only stranger Christians then accidentally present in the city. It would hence appear, that the Jews, in the passage referred to, merely pretended that they knew nothing of the Christians. With respect to the date of the establishment of this church, we should gain a more definite point to settle it, could it but be ascertained whether Aquila and Priscilla were already Christians, at the time they were banished from the city, by the decree of the Emperor Claudius, and when Paul became connected with them at Corinth, Acts, c. xviii. or whether it was he who first taught them Christianity. In the former case, we should have to adopt the supposition, that not only Jews, but likewise Jewish Christians were expelled from Rome; and thus, that so soon as the year forty-eight, the date of the Claudian edict, there were a considerable number of that nation in the city who had embraced the gospel. We have already observed (sect. 1.) how probable it is that the first seeds of Christianity were sown in Rome at a still earlier period. That for a considerable time prior to the date of our Epistle, the church had already existed as a Christian church, may be concluded from the cir-

cumstance that, as the Apostle mentions, the fame of their graces had been universally spread abroad, c. i. 8. xv. 23, and that he had several times formed the resolution of going to see them. On this subject, see the Treatise of T. F. Flatt, *Nonnulla ad questionem de tempore quo Pauli ad Rom. Ep. scripta sit*, Tub. 1798, in Pott *Sylloge Comm.* T. ii. Only the author confines himself chiefly to the refutation of Tobler.

## CHAPTER II.

### OF THE TIME AND PLACE AT WHICH THE EPISTLE WAS WRITTEN.

THESE particulars may be ascertained with considerable certainty from Rom. xv. 25—30, as Theodoret also notices in his Introduction. The plan which the Apostle there lays down for his journey, coincides with that given, Acts xix. 21, by St. Luke. He intimates, that, after gathering the contributions in Achaia, his intention was to go to Jerusalem, and from thence to proceed to Rome. Now, from this it may be gathered, that the Epistle was written at the close of the Apostle's second residence at Corinth, according to Usher and Eichhorn in the year sixty, according to Pearson, Dupin and Lange, in the year fifty-seven; for Corinth, as the capital city of Achaia, was the place where the collection was made. That the Epistle was written at this place, is likewise clear from the following circumstances. It was sent by

Phoebe, a deaconess of the Church of Cenchrea, a suburb of the city of Corinth, c. xvi. 1. The Apostle sends a greeting from Gaius, whom he designates, "mine host, and of the whole Church," xvi. 23, and Gaius was by birth a Corinthian, whom he had himself baptized. He likewise sends a salutation from Erastus and Timothy, the former of whom he entitles *ὁ οἰκονόμος τῆς πόλεως*, c. vi. 21 and 23. The *πόλις* here meant must be the city in which Paul was at the time residing, and as nothing further is said to characterize it, it must have been a city of some note. Moreover, we find that three years afterwards, Erastus is still at Corinth, 2 Tim. iv. 20. In fine, Corinth is marked out as the place of composition, by this circumstance, that at the time the epistle was despatched, Aquila and Priscilla were staying at Rome. For at the date of the first Epistle to the Corinthians, which Paul wrote towards the termination of his abode at Ephesus, Aquila and Priscilla were still with him. From Ephesus the Apostle journeyed to Macedonia and Achaia, and in the interval, these his two fellow workers might have again returned from that city to Rome.

## CHAPTER III.

### OF THE LANGUAGE OF THE EPISTLE.

SOME Roman Catholic interpreters of an older date, Bellarmine and Salmeron, hold that the Epistle was originally written in Latin. Bolten and Bertholdt

maintain that the Apostle wrote all his letters, and this among the rest, in Aramaic. Both assertions, however, are destitute of internal, as well as external evidence. Paul, as a native of Tarsus, must have learned the Greek tongue, and his having used that tongue in a letter to the Roman Church, which was composed of heathens who spoke Latin, and countrymen of his own, ought not to surprise us, when we take into consideration the well known facts, that Jews resident in foreign countries universally made use of Greek as the language of ordinary intercourse, and that almost all Romans who had received any tincture of education spoke it in addition to their mother tongue.

The following authorities are vouchers for the latter fact:—

Tacitus de Orat. c. 29. “Nunc natus infans delegatur Græcæ ancillæ.”

Ovid De Arte Amor. l. ii. v. 121.

Nec levis ingenuas pectus coluisse per artes  
Cura sit, et linguas edidicisse duas.

Mart. Epig. l. xiv. Ep. 58.

Rusticus es, nescis quid Græco nomine dicor,  
Spuma vocor nitri, dicor et aphronitum.

Lastly, what Juvenal says of the Roman ladies, Sat. vi. v. 184.

————— Se non putat ulla  
Formosam, ni quæ de Tusca Græcula facta est.

Hoc sermone pavent, hoc iram, gaudia, curas,  
Hoc cuncta effundunt animi secreta. Quid ultra ?

Compare also Suet. Vita Claudii, c. 4.

## CHAPTER IV.

### STYLE AND DICTION OF THE EPISTLE.

As every man has a peculiar cast of countenance, so has he also a peculiar style, and the latter, like the former, bears the impress of his mind. To describe the style of an author, is hence, to describe his character, especially in those cases, *Ubi oratio indicat se in pectore, non in ore, nasci*. The Apostle Paul appears to us as a man of a highly serious and impassioned mind, who devotes all his energies to the object that engages him for the time, and yet feels that these are not sufficient. This is plainly indicated by his style. It is forcible, brief, rapid, abounding in sentences, in which he seems to be always labouring for some new expression still stronger than the preceding, and the words press like waves upon each other. But besides the natural qualities of the man, his education must likewise be taken into account. He was brought up in a Rabbinical school. The method of instruction pursued in these seminaries may, even yet, be learned with some certainty, from the older portions of the *Mischna*, and the *Hierosolymitan Gemara*. In the style of the *Talmudists*, the most striking features are,—abruptness, harsh transitions, brief allusions, sometimes a mixture, and some-

times an unnatural disruption of cognate ideas, frequently formal argumentation on particulars of no importance, and abundant interweaving of Old Testament quotations in the body of the discourse. Although, undoubtedly, the Christian spirit, that dwelt in the Apostle, kept him from the extremes into which, by the nature of his education, he might otherwise have been betrayed, still it is impossible not to perceive certain traces of its influence.

From what has been said, it may easily be inferred, that the style of the Apostle presents difficulties, of which we find that all commentators, from Origen to Erasmus, and from Luther to the present day, have loudly complained. Sometimes a dearth of words, and abruptness of expression, and sometimes the ambiguity of particular terms, make it difficult to seize the meaning; while, on the other hand, the same effect is likewise occasioned by a perplexed involution of the periods—by numerous co-ordinate and subordinate clauses—by the different predicates applied to the same thing, and the various points of view from which the author contemplates his subject. Not unfrequently, also, his peculiar mode of proof obscures the sense, for he often lays a weight upon particular words and phrases, such as the reader is not at once prepared to admit. An indispensable requisite for the exposition of such a writer is, that the expositor should be familiar with the state of mind and the tone of feeling from which the composition emanated. It is only when possessed of this qualification, that it will be possible for him to find within his own mind the unity and concatenation of the Apostle's impe-

tuous, and, as it will otherwise appear, desultory train of thought, and that he will be able to explain the transitions. We shall only further quote two fine passages from the ancient Fathers, on the eloquence of Paul. Hieronimus, (Ep. 48 ad Pammachiam, c. 13. ed. Vall) thus expresses himself: "Paulum proferam, quem quotiescunque lego, video mihi non verba audire sed tonitrua. Videntur quidem verba simplicia, et quasi innocentis hominis et rustici, et qui nec facere nec declinare noverit insidias; sed quocunque respexeris fulmina sunt. Hæret in causa; capit omne quod tetigerit; tergum vertit ut superet; fugam simulat ut occidat." Chrysostom De Sacerdotio, l. iv. c. 7. "Like a wall of adamant, his writings form a bulwark around all the churches of the world, while himself, as some mighty champion, stands even now in the midst, casting down every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

## CHAPTER V.

### ON THE GENUINENESS OF THE EPISTLE.

THIS has never been questioned, except upon certain doctrinal grounds, by some heretical sects of antiquity, the Ebionites, Encratites and Cerinthians. (Irenæus, ad Hær. l. i. c. 26. Epiph. Hær. xxx. Hæron. in Matth. c. 13, v. 2.) Their doubts are, therefore, wholly destitute of critical weight. Even at so early

a period as that of the Apostolical Fathers, repeated quotations are made from this Epistle. Thus, Polycarp ad Philipp. c. 6, cites the 17th verse of the twelfth chapter; and Clemens Romanus in his First Epist. ad Corinth. c. 35, the 32d verse of the first; Comp. De Wette, Einl. s. 140. Testimonies for its authenticity, founded on the historical allusions of the Epistle, are to be found in Paley's *Horæ Paulinæ*.

## CHAPTER VI.

### OCCASION, DESIGN, CONTENTS, AND INTERNAL DISPOSITION OF THE EPISTLE.

#### SECTION I.

##### OF THE OCCASION AND DESIGN OF IT.

SEVERAL modern Theologians assume this Epistle to have arisen out of circumstances, and to have been designed for ends connected with the special relations of the Roman Church. Eichhorn's opinion, (*Einleitung* in *N. T. B.* iii. s. 214, ff.) is as follows. "A partiality for new religions, and, in general, for whatever was strange, had seduced many among the Romans to connect themselves with the Jewish synagogues. When, however, the doctrine of Paul was brought to Rome, and the proselytes were presented with an opportunity of obtaining deliverance from the burdensome ceremonial service, they embraced that doctrine with double alacrity. The Jews, on the other hand,

indignant at losing their proselytes, contended, in opposition, that Judaism was sufficient for salvation. Paul had received intelligence that the converts were beginning to waver, and accordingly he endeavoured by this Epistle to confirm them." Hug assigns to it a different purpose and occasion. (Einl. ins N. T. B. ii. s. 361, 2te Ausgabe). "Under Claudius it was only the Jewish Christians who were expelled from the city; those of Gentile origin were permitted to remain. Upon the return of the former, in the reign of Nero, there arose in the church many misunderstandings and schisms, and to settle these is the design of the Apostle." As to the hypothesis of Eichhorn, it is founded upon a view common to a great many of the commentators, viz. that Paul, in this Epistle, contends solely against Judaism. The view, however, is much too restricted. In chapter 1st and 2d the Apostle likewise speaks with great emphasis against the pretensions of the heathen. Hence, Erasmus has observed with much truth. "*Miro consilio singularis artifex sermonem temperat inter Judæos et Gentes, dum studet omnes omnibus modis ad Christum pelli-cere, neque vult, si fieri possit, quemquam omnino mortalium perire suo duci, cui militabat. Itaque nunc hos objurgat, nunc illos, nunc rursus erigit, ac sublevat. Gentium supercilium deprimit, ostendens nihil illos profuisse, neque naturæ legem, neque philosophiam, cujus professione tuebant, quominus in omne scelerum dedecus prolaberentur. Rursus Judæorum arrogantiam coercet, qui legis fiducia perdidissent id, quod erat totius legis caput, fidem in Christum Iesum.—Et ad eum modum, detracto utris-*

que supercilio, adempta utrisque fiducia, omnes æquat in negotio fidei Evangelicæ." Augustine (*Inchoata Expositio*, § 1.) describes in a similar way the procedure of Paul in this Epistle, and then concludes,—*"auferens utrisque omnem superbiam meritorum, et justificandos utrosque per disciplinam humilitatis associans."* The whole disposition of the letter shows, that the author had a much more comprehensive design than merely to demonstrate, in a conflict with its teachers, the insufficiency of Judaism. There is much more likelihood in the supposition of Hug, that the Apostle seeks to reconcile the differences between the Jewish and Gentile Christians, and animadvert upon the arrogant pretensions which they respectively made. In fact, similar discords between Hebrew and Heathen converts happened in most churches during the infancy of Christianity. And this view, accordingly, in itself so natural, is the one which the majority both of ancient and modern interpreters of the Epistle have embraced. There is not the same ground, however, for acquiescing in the particular conjecture of Hug, that it was the return of the Jewish Christians to the capital in the reign of Nero, which gave rise to the disputes in question, and hence, indirectly to the Epistle. In the first place, it is by no means probable, that, at the banishment of the Jews (among whom Christians seem to have been included,) the Gentile converts were spared. We do not find under any of the persecutions, that these experienced milder treatment than their brethren. On the contrary, they must have appeared peculiarly criminal, as having renounced the religion of the

state for a *religio illicita*. The ground of persecution, in every case, was the refusal to join in the worship and sacrifices of the pagan gods, and in this respect, all Christians, whether of Jewish or heathen origin, were on a level. Moreover, many of the former, by becoming proselytes, in the first instance, to Judaism, had already exposed themselves to suspicion. And even although, in the face of all this, we were to admit that the Jewish Christians alone were expelled from the city, and that they afterwards returned, still it would not be natural to seek, in that circumstance, the occasion of the discord between them and their Gentile brethren, considering that such misunderstandings were wont to arise far less from the external circumstances in which the parties were placed, than from the doctrinal views which they respectively entertained ; and hence, as we find, they universally more or less occurred. To which, it must be added, that the argumentation of Paul is much less calculated to refute Jew and Gentile Christians, than to display the insufficiency of Paganism and Judaism. Nor is there, moreover, any competent reason for supposing that Paul only endeavours in this Epistle to compose local differences. What he says regarding the local relations of those to whom he wrote, is limited to the admonitory part at the end. The whole disposition of the first doctrinal section rather announces the more comprehensive design of exhibiting generally the importance of the Christian doctrine, and of demonstrating that it alone can do (what is beyond the power both of the Jewish and Pagan religion,) satisfy the wants of human nature. As will appear from the

summary of the matter to be exhibited in the following Section, the Epistle is written according to a grand and systematic plan, and, more than any other book of Scripture, may be styled a doctrinal treatise. This general view of its design, has been embraced by the reformers, Luther, Calvin, Melancthon, and Bucer, and is stated, in the prefaces which they severally wrote for it; and among the moderns, particularly by Michaelis, in his Introduction.


But if the design of the Epistle is thus universal, and not founded on the peculiar circumstances of the Roman Church, the question arises, what could have induced Paul to send to them such a general and comprehensive discussion upon Christianity? He himself states, what his motive was, Rom. xv. 15. He had been called to be a minister of Jesus Christ to the Gentiles, and wished to impart some blessing to the Romans among the rest. At the commencement of the letter, c. i. 15. he expresses no less strongly his desire to teach Christianity at Rome by word of mouth. And, indeed, to the great Apostle of the heathen, what else could it be but highly desirable to make the gospel resound in the capital, above all other places in the world. When we also take into consideration, that the church there was, probably, conducted,—had even, perhaps, been originally founded, by Paul's scholars, and that they gave him intelligence of its state, it appears a very natural thing, indeed, that he should have addressed to them a letter. As he had few local relations, however, with which to connect his remarks, and yet felt impelled by his affection to write at some length, he takes up an expli-

cation of the entire scheme projected by the Divine Being for the salvation of mankind, according as it is revealed to us in the gospel; and afterwards, as an appendage to this, which is the larger portion of the letter, proceeds to the peculiar circumstances of the church, in as far as they were known to him.

## SECTION II.

### CONTENTS AND INWARD DISPOSITION OF THE EPISTLE.

IN contemplating the Epistle, the last portion of it, from chapter xii. to the end, seems to stand apart from the preceding, inasmuch as, without being connected by any definite bond of union, it consists in a collection of multifarious admonitory lessons. In the first and doctrinal part again may be distinguished two larger sections. The first eight chapters are purely doctrinal, to which the following three form an historical and closely connected corollary. The theme of the doctrinal part is properly to be found in the 16th verse, which is skilfully woven into the exordium, and is resumed afresh, Ch. iii. 21, 22. The course which the Apostle takes is as follows: "The gospel is a message of salvation—of such a message of salvation all men stand in need; because all are sinners. The heathen are so, because they have allowed the knowledge of God, which they bring into the world, to be suppressed, by their criminal lusts, and, in consequence thereof, have dishonoured God, and, as the reflex influence of their unworthy know-



ledge of God, have abandoned themselves the more as a prey to sin, c. i. The Jews are equally sinners, nay, favoured as they were with a clearer knowledge, and more peculiar tokens of the Divine favour, they are doubly criminal, chap. ii. True it is, that the Jews possess certain privileges above the heathen, in so far as God has furnished them more amply with the means of salvation. Contemplated, however, *per se*, they stand precisely on the same level, and are in an equal degree, incapable of shewing in their works that they have satisfied and fulfilled the law. From this it is evident how absolutely necessary the Gospel scheme of salvation is; inasmuch as it is a scheme which insures justification to man without proportioning it to his own righteousness by works, chap. iii. This way of justification was known under the Old Testament. In the case of Abraham and David we have examples of the same kind of righteousness as the Gospel inculcates, chap. iv. The fruits of this divine scheme of justification are peace and joy, nor does the latter solely spring from the hope of future felicity, but is experienced even in the present life. How great and adorable appears from hence the entire economy of our salvation! For as by the first man we lost all, so by the second Head of our race has all been retrieved, c. v. Henceforth, however, it is also necessary, that with us holiness should be the consequence of forgiveness—not that holiness indeed, which consists in a mere servile observance of the law, but holiness as a natural fruit of the sense of pardon, now become vital and operative within us, chap. vi. The law for us is as good as dead, and we are

also as good as dead with respect to the law. For the course, which spiritual life pursues, is as follows : At first man is conscious of no law, and deems himself happy amidst his sins. He then comes to the knowledge of the law, seeks to obey it, strains and struggles, but still succumbs, exhausted at every fresh trial. It is only through Christ that he acquires the capability of fulfilling its requirements, which depends upon a new principle of life implanted within him, through faith in the free grace which Christ offers for our acceptance, chap. vii. Hence a regenerated man is able to accomplish what exceeds the power of any other. And the final issue of his life is glory. Whatever he may have to suffer here below, an eternal unspeakable weight of glory is in store for him, and of that nothing on this earth can deprive him, chap. viii. How much should I rejoice to know, that my brethren, according to the flesh, were brought to a participation of the blessings of the glorious Gospel. But their stubborn refusal to believe on Christ, shuts up for them the way to it ; and they imagine they may safely trust to a righteousness by works. And yet it belonged to God, as absolute Sovereign, to propose such ways of justification as he thinks fit, and so as he now does, in the exercise of his good pleasure, to set up faith in Christ as the one only condition of salvation, chap. ix. If possessed of faith, therefore, Israel would be accepted, chap. x. But although that be not the case for the present, this mighty nation of the theocracy is not rejected for ever. In the first instance, indeed, the heathen shall be converted. But the day is also coming when Israel shall be fully brought in ; and

thus it shall be manifested to the glory of God, that by ways the most diverse, he knows to guide all, who were once involved in sin, to a participation in his great scheme of salvation," c. xi. Such is the tenor of the Epistle.

## CHAPTER VII.

### OF THE OUTWARD DISPOSITION OF THE ADMONITORY PART OF THE EPISTLE.

WE have here to notice two hypotheses, which, though equally arbitrary, must not be passed over in silence. Heumann contends, that chap. xii.—xv. is a separate letter, written at a subsequent date, and that chap. xvi. is a postscript to chap. xi. He supposes that Paul had written chaps. i.—xi. with chap. xvi., and prepared it for Phebe's departure. But that that event being for a while retarded, he received letters from Rome during the interval, which informed him that a dead faith would be less burdensome than works to the Christians there. Hence the motive which led the Apostle to add this appendage upon the duties, to the preceding part of his Epistle upon the doctrines. This account, however, is untenable. For although it cannot be denied, that a new section begins with chap. xii. the subject of which is entirely different from what goes before, it does not by any means stand in real opposition to it. Our Apostle seems not to have made any very broad distinction between doctrine and morals. His doctrine is uniformly a

vital, fervid, breathing, moral discourse. Besides, the manner in which, chap. xii. 1, he connects the admonitory with the previous part of the Epistle, shews that he intends morality to be but the consequence and the fruit of faith. Were there nothing more, even the *οὐν* would prove this, and, in like manner, the appeal to the mercy of God, which had been the theme of the entire previous section of the discourse. Comp. Comm. on chap. xii. 1.

Still more groundless is the hypothesis started by Semler with respect to chap. xv. and xvi. It is developed in his Diss. de duplici appendice Ep. Pauli ad Rom. Halæ 1767, and is as follows: On evidence both external and internal, chap. xv. and xvi. are to be considered as a heterogeneous supplement, which did not originally belong to the Epistle. With respect to the external proofs against the authenticity of these chapters, in the first place, Origen tells us that Marcion did not read them, and he cannot be supposed to have lopped them off, seeing that even Epiphanius, who censures his other violations of the text, is silent as to this. Besides, Euthalius, in his *Elenchus Capitulorum*, omits the xvi. chap.; and lastly, Tertullian quotes the text xiv. 10, adding the words *in clausula Epistolæ*. With regard, again, to the proofs of an internal kind; it must be admitted, that chapter xv. contains matter, which by no means agrees with the preceding; the Apostle, there speaking exclusively of the events of his private history. The xvi. again, when regarded in the common view, contains various improbabilities. Greetings are sent to persons whose presence in Rome cannot be proved,

and is even improbable. Meetings are mentioned in the house of Aquila, and also in the house of the persons named in verses 14 and 15. Now it is not likely that at that time the Roman church had three different places of meeting. Nor, would one be justified in expecting such false teachers, as are described in verse 17. Considering all this, the most probable supposition is, that Paul gave the entire letter to the Christians, returning home from Corinth to Rome, but that he commissioned them to visit various brethren at different stations, whose names he wrote out in a catalogue, which is what we see in our xvi. chapter. As they required first to pass through Cenchrea, he addresses them first of all to Phebe, whom he recommended to the succour of the travellers (!) After that to Priscilla and Aquila in Ephesus, and so on. Chap. xv. was not written by Paul to the Romans, but was a sort of private missive intended to be communicated by the brethren, to all whom they visited on the way. There is so much in this hypothesis of Semler that is forced and unnatural, that it scarcely deserves a refutation. Who that reflects upon the 15th and 23d verses of chap. xv. and compares with the latter, the 13th of chap. i. can doubt that the xv. chap. was addressed to the same persons as the rest of the Epistle? Who could determine in c. xvi. l, to explain *ἵνα αὐτῇ προσέξῃσθε*, "*that ye support her in her office as deaconess?*" The internal proofs, as they have been called, are brought by violence to bear upon the point; the external are destitute of all weight. *Clausula*, as used by Tertullian, proves nothing, for even we, especially if quoting from memory,

would call the xiv. chap. *the end of the Epistle*. It is true that Euthalius does not state the contents of chap. xvi. he omits it, however, only because it was not publicly read on account of the many names. His acquaintance with it is proved by the fact, that the verses of it are included in the sum which he gives of those contained in the Epistle. In fine, as regards Marcion, Origen does not say that he really rejected the xv. and xvi. chapters, but that he severed them, (ab eo ubi scriptum est, *quod non ex fide est, peccatum est* cap. xiv. 23, usque ad finem cuncta *dissecuit*.) because in fact it contained a particular postscript.

Accordingly, when we candidly reflect upon the subject, it will appear the most probable supposition, that Paul meant to close the epistle at the 23<sup>d</sup> verse of the xiv. chapter, and hence added the conclusion, which we read at chap. xvi. 25; that it occurred to him however, to press still more home upon the Romans the subject he had handled, and that this led him to add the xv. chapter. We have an example of his resuming the subject after a similar intended conclusion in Gal. vi. 12.

## CHAPTER VIII.

### OF THE PRINCIPAL COMMENTATORS UPON THE EPISTLE TO THE ROMANS.

ORIGEN. (died 253) *Commentarius in Ep. ad Rom.* ed. de la Rue, T. iv. This commentary is only extant in a Latin translation of Rufinus, who, although the

work of Origen was no longer complete, abridged still farther the part that remained, and in several places not only extended what appeared to him too short, but adulterated it with his own. Partly for this reason, and partly because of Origen's arbitrary principles of interpretation, the commentary is not of great value. Some degree of worth, however, it does possess; inasmuch as that great Father of the church, whose belief was shackled by no authority, is occasionally led by his very boldness to seize the truth.

Chrysostom. (died 407.)—*Homiliæ xxxii.* in *Ep. ad Rom.* in the 9th vol. of the Montfaucon edition of his works. In different points of view, these homilies are masterly, but especially on account of the admirable exegetical psychology, with which Chrysostom knows to unfold the workings of the Apostle's heart, the sound principles of grammatical and historical interpretation which he observes, and the lively evangelical feeling which is every where manifest.

Augustine (died 430) has left a double work upon the Epistle to the Romans. First, his *Inchoata Expositio Epistolæ ad Rom.*, and then, his *Expositio quarundum propositionum ex. Ep. ad Rom.* Both are to be found in the third vol. of the Benedictine edition. The former embraces no more than c. i. v. 1—7. It is composed on far too extensive a plan, and is full of useless questions and deviations. The latter work consists in illustrations of several difficult passages. We find in it many a fine specimen of Augustine's deep penetration, and insight into the doctrines of Christianity.

Pelagius. (died subsequently to 417.)—From him we have a commentary upon this Epistle, which has been generally ascribed to Jerome, and hence, is to be found in the works of that Father, ed. Vall. t. xi. ed. Mart. t. v. It belongs, however, to Pelagius, as has been shown by Gerhard, Joh. Vossius. In the form in which we now possess it, it has been worked up anew by Cassiodorus, who sorely mutilated it, leaving out what appeared to him false, or substituting something else, and all with such caprice and inaccuracy, that occasionally, even the most contradictory meanings appear side by side. The Pelagian exposition of the sense generally flattens, and robs of the true meaning the expressions of Paul. The commentary, however, as sometimes giving sound and independent explanations, may be consulted with advantage.

Hilary.—We possess, under the name of Ambrose, a Commentary upon the thirteen Epistles of St. Paul, which is so generally acknowledged to be spurious, that it is wont to be quoted as the Ambrosiaster. To whom it is to be ascribed is uncertain. Augustine (Con. duas Epp. Pelag. l. iv. c. 7) makes a quotation from it under the name of "Saint Hilary;" a circumstance from which we may confidently infer, that the author was called Hilary, but what Hilary he was, it is impossible to ascertain. There is as little reason for supposing him the celebrated Bishop of Pictavium, as the Luciferian Deacon of Rome. The work contains many unnatural, but, at the same time, many very happy explanations. In general, the exposition has much that is peculiar.

Theodoret. (died after 450.)—His Commentary

upon the Romans is to be found in the third volume of the Halle edition of his works. He is distinguished for clear grammatical interpretation; but does not penetrate into the substance of the doctrine, and is far inferior to Chrysostom in depth of mind and lively Christian knowledge.

Œcumenius. (in the tenth century) Comm. in Epp. Paul. Parisiis, 1631. He excerpts Chrysostom, Photius, Basil, and others. These excerpts are highly precious, and afford admirable specimens of grammatical and historical interpretation. He occasionally adds his own exposition, which also manifests a sound judgment.

Theophylact. (in the eleventh century.)—Comm. in Epp. Paul. Londini, 1630. He does little more than make extracts from Chrysostom.

Hugo a Sancto Victore (died 1141) has left us a short treatise, entitled *Shedulæ* in Ep. ad Rom., and to be found in Opp. Venetiæ, 1588. It contains several beautiful and profound observations.

Thomas Aquinas. (died 1274.)—We have from him *Commentarii* in Epp. Pauli, Antw. 1591. In these it would be vain to seek solid grammatical and historical interpretation. But they, nevertheless, frequently afford a sound view and clear development of the truths of Christianity, as stated by the Apostle. Erasmus in his *Annot. ad Rom. i. 2*, delivers a flattering panegyric upon the talents of this author.

Erasmus. (died 1536.)—He wrote a paraphrase upon this Epistle, last published in *Erasmi, Paraph. in N. T.* Berlin, 1777. And also *Annotations* in the *Critici Sacri*, t. vii. The paraphrase is distinguished for its elegant Latin style, and often also by a clear per-

ception of the connection. The more peculiar Christian element, however, is frequently generalized; and, what is especially hurtful in the Epistle to the Romans, the distinction between works and free grace is not understood. The annotations are generally critical, but several of them furnish valuable hints for the grammatical interpretation.

Luther (died 1546) did not expound the Epistle to the Romans, but composed an admirable preface for it, which breathes the very spirit of St. Paul. See Walch's Ausgabe, B. xiv. s. 109.

Calvin. (died 1564.)—His Commentary on this Epistle is to be found in vol. vii. of the Amsterdam edition of his works, and in the separate edition of the commentary to the Epistles, Genevæ, 1565. Here are united a classical style, solid grammatical, and historical exposition, profound thinking, and vital Christianity.

Melancthon. (died 1560.)—This reformer has left us an expository work upon the Epistle to the Romans, in two different shapes. The former appeared in 1532, under the title *Adnotationes*; the latter in 1532, with the name *Commentarii*. They consisted of his lectures, and afterwards gave rise to the *Loci Communes*. Melancthon delivers mere scholia, and as these are generally rather doctrinal than expository, they refer chiefly to the passages in which the doctrines are stated. Their chief excellence lies in the fine development which the author gives of the importance and nature of the doctrine of free grace without the merit of works. Of Melancthon's partiality for this Epistle, his contemporary Mylius thus

speaks: Chronol. Script. Mel. Gorlic. 1582. In theologicis observavi, plurimum eum fuisse occupatum in explicanda clave et methodo universæ Scripturæ, id est Epistola scripta ad Romanos, quam solebat vocare lumen propheticarum concionum. Hujus Epistolæ doctrinam ut penitus imbiberet, et instar architecti totam ædificii formam in animo inclusam haberet, et certam perspicuam ac simplicem sententiam investigaret, omnium eam sæpissime præ cæteris Nov. Test. libris publice enarravit, et comentariis illustravit; Juvenis etiam aliquoties, ut Demosthenes Thucydidem, descripsisse dicitur.

Zuingluis. (died 1531.)—Of him there are extant only brief scholia, like those of Melancthon; affording specimens of just and natural interpretation, but otherwise containing nothing remarkable. They are to be found in his Opp. Tiguri, 1581, t. iii.

Beza. (died 1605.)—Novum Testamentum, 1598. In a grammatical point of view, his annotations are valuable. They contain occasionally deep perceptions of the sense and of the connection of particular passages, but are not so rich in profound thought and evangelical sentiment as Calvin's.

Bugenhagen.—Joh. Pomerani in Ep. ad Rom. Haganoæ, 1521. This work consists in notes of lectures, taken by Moibanus, and is more of an ascetic and doctrinal than exegetical character.

Bucer. (died 1551.)—Metaphrases et Ennarationes Epp. Paul. t. i. Argentorati, 1536.—Shews high Exegetical talents, simple unconstrained exposition, free and original, sometimes most ingenious views.

Hunnius. (died 1603.)—Expositio Ep. ad Rom.

Marp. 1587. Strictly Lutheran, and destitute of originality.

Justinian.—*Explanationes in omnes Epp. Pauli*. Lugd. 1612. Not without exegetical ability, and extensive and solid acquaintance with the Fathers.

Cornelius a Lapide. (died 1637)—*Comment in omnes Ep. Pauli*. Antw. 1614. Some of his quotations from the Fathers may be useful. Here and there, but very rarely, he shews originality of conception.

Balduin.—*Comment. in omnes Epp. Pauli*. Frankf. 1644. The commentary on the Epistle to the Romans appeared first in 1611, in a separate form. The exposition is learned, orthodox in the Lutheran sense of the word, but not without originality.

Grotius. (died 1645.)—*Comm. in Nov. Test.* Parisiis, 1644, 2 vols. The commentary upon the epistles is far inferior to that upon the gospels. True, it exhibits much valuable philological, historical, and antiquarian knowledge, and sometimes an acute judgment. But there are also apparent a defective acquaintance with the Christian doctrine of salvation, as revealed by Paul, a want of insight into the distinction between the law and grace, Pelagian views of the state of human nature, and, consequently, an exegesis, often languid, and often totally false.

Cocceius. (died 1669.)—His commentary upon this Epistle is contained in the 5th volume of his works. It is too exclusively doctrinal, and is but seldom available in a grammatical and historical point of view.

Calov. (died 1688.)—*Biblia Illustrata*, 1672, 4 vols.

The 4th contains Paul's Epistles. He first gives the commentary of Grotius, which he then, sentence by sentence, refutes; appending also, his own observations. Grotius is often very justly attacked, but a stiff Lutheran exposition is substituted for the simple biblical one. Useful notices for the history of the exegesis are given.

**Critici Sacri.**—A collection of various valuable and mostly grammatical and historical expositions. It embraces the whole of the Old and New Testaments, and was published in 1698, at Amsterdam, in 9 vols. The Epistles of Paul are contained in the 8th volume. The writers are Valla, Revius, Erasmus, Vatablus, Castalio, Clarius, Zegerus, Drusius, Casaubon, Gualterius, Cameron, James and Lewis Capellus, and Grotius. The most valuable among the annotations are those of Erasmus, Grotius, Clarius, Cameron, and J. Capellus.

**Seb. Schmidt.**—His Comment. in Ep. ad Rom. Hamb. 1644, reaches only to the 6th chapter. In the manner of that age, the exposition is full of logical distinctions, and doctrinal and polemical subtleties. This method, however, helps to place many a subject in a clearer light. This commentary is one of the best of the sort, and is likewise distinguished for learning.

**Limborch.** (died 1712.)—Comm. in Acta Apost. et in Ep. ad Rom. et ad Heb. Roterd. 1711. Shews talent for exegesis, independent thinking, but occasionally also that shallowness which so frequently characterizes Arminians, and a deficiency of solid philology.

Alp. Turretin. (died 1737.)—*Prelectiones in Ep. ad Rom. Lausannæ.* Exhibits artless, natural, and free interpretation, but a want of thorough philological grounding.

Siegm. J. Baumgarten. (died 1757) wrote *Auslegung des Briefes an die Römer.* Halle, 1747. Its chief feature is a deficiency of philological knowledge. It is valuable on no other account than that the tabular method in which it is composed, with its endless divisions, sometimes enables us to form more distinct ideas.

Bengel. (died 1752.)—The *Gnomon Novi Testamenti* of this author, second edition, 1759, contains acute and ingenious observations, mingled with many that are futile. The train of thought is sometimes indicated with great acuteness.

Joh. Bened. Carpzov (died 1803,) wrote *Stricturæ Sacræ in Ep. ad Rom.* second edition, 1758. Available contributions from Philo.

Wolf. (died 1739.)—*Curæ Philologicæ.* Basil, 1737. The Epistle to the Romans is in the third vol. It contains useful antiquarian and philological remarks, together with much confused stuff.

Heumann. (died 1764.)—His Commentary on this Epistle is in the seventh vol. of his *Erklärung des N. T.* It exhibits great industry in the collection of materials, occasionally soundness, but more frequently perversity of judgment, with considerable originality. The chief deficiency is in philological knowledge.

Chr. Schmidt. (died 1778.)—*Adnott. in Ep. ad Rom.* Lips. 1777. This commentary is distinguish-

ed for sound and unprejudiced judgment and grammatical knowledge. It is not sufficiently extensive.

Koppe. (died 1791.)—His *Commentar zum Brief an die Römer*, which first appeared in 1783, was edited afresh by Ammon in 1806, and finally in 1824. The interpretation is for the most part unconstrained, but does not always rest upon solid research. He is unacquainted with the true spirit of Paul, and misapprehends the more profound Christian doctrines.

Joh. Fr. Flatt published in 1825 *Vorlesungen über den Brief an die Römer*. Tübingen. He shews a good acquaintance with the exegetical writers of the last decennia of the eighteenth and the first of the nineteenth century, but wants accurate philological grounding, and does not enter deeply enough into the doctrines.

After these proper commentaries, there exist for the use of the student, multifarious *Observationes* and *Annotationes*. The most profitable to consult are Stephen de Brais *Analysis Paraphrastica Ep. ad Rom. cum ejus notis, curante Venema qui suas Observ. adjecit*. Leov. 1735. Venema's observations are, in a philological view, highly precious. Schöttgen, *Horæ Talmudicæ*, t. ii. He gives numerous instructive parallels from the Rabbins. Elsner, *Observatt. Sacræ, Traj. ad Rhenum*, 1720—28, t. ii. and Kypke, *Observatt. Sacræ*, Bresl. 1755, t. ii. offer valuable philological contributions from various profane authors. Bauer, *Philologia Thucydideo-Paulina*, Halle 1773, contains some good remarks from Thucydides. Raphelii Annot. Philol. in N. T. ex Xenophonte, Polybio, Arriano, Herodoto, Lugd. Bat. 1747, 2 vols. A

very rich philological collection. The following are works which will less reward consultation. Krebs *Observatt. e Josepho*; Lösner, *Observatt. e Philone*; Palaiet, *Observatt. Phil. in N. T.*; Münthe, *Observatt. e Diodoro Siculo*; Keuchen, *Observatt. in N. T.*; De Prado, *Observatt. et Annott. in N. T.*; Ernesti *Anmerkungen zum N. T.*

As Introduction to this Epistle, may be used the admirable work of Rambach, written with a thorough knowledge of the subject, *Introductio Historico-Theologica in Ep. Pauli, ad Rom.* Halæ, 1730. Usteri has developed the doctrinal ideas of the Epistles of Paul, and of this among the rest, in his *Entwicklung des Paulinischen Lehrbegriffs*, Zürich, 1824. In the first part of this treatise there is an able evolution of the idea of the νόμος and of its antithesis to πνεῦμα. In general he walks in the steps of his great master Schleiermacher, not only in his ingenious conception of the doctrines, but likewise in the artificial exegesis with which the latter is chargeable.

# EXPOSITION

ON THE

## EPISTLE TO THE ROMANS.

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### CHAPTER FIRST.

#### ARGUMENT.

**AFTER** the Salutation, the Apostle assures the Romans of his affection, and tells them how he had often proposed to visit Rome, for the purpose of preaching the Gospel there, seeing that all men stand in need of the Gospel, and need it in an equal degree. In the first place, the heathen do so, inasmuch as they lie under the threatenings of God's penal justice, for having, contrary to the dictates of the Divine revelation within them, denied the true nature of God, and sunk, in consequence of their knowledge of God being thus obscured, into the most abominable vices.

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#### DIVISION.

1. The Salutation, V. 1—7.
2. Introduction, V. 8—16.
3. Thesis, V. 16, 17.

4. Exposition of the Thesis in the case of the Heathen, as respects the speculative errors, into which they were led by their practical depravity. V. 18—23.
5. Exposition of the Thesis in the case of the Heathen, as respects the practical depravity, into which they fell, in consequence of their speculative errors. V. 24—32.

## PART I.

## THE SALUTATION. V. 1—7.

V. 1. THE Apostle, penetrated, as he so deeply was, with the thought of the high honour which God had conferred upon him, by calling him in an extraordinary manner, to be a preacher of the gospel, cannot abstain from making allusion to this, at the beginning of all his Epistles, a circumstance which, in the present case, should naturally heighten the impression upon the mind of the reader.

Παῦλος. The Apostle was properly called Saul. But along with this Jewish name, he had another as a Roman citizen. It was thus that many Jews, who lived among the Romans, besides their native Hebrew appellations, assumed others of Latin origin, as Dostai, *Dositheus*, Tarphon, *Trypho*; while those again, residing among the Greeks, took names from their language, as Jesus, *Jason*, Joiakim, *Alkimos*. In such cases, the Roman and Greek had generally some similarity in sound with the Jewish words; as Paul has with Saul. This is the most natural way of explaining the origin of the double name of the Apostle, and is given so early as by Origen, (Præf. ad Comm. ad Rom.)

θεῦλος, connected with the name of God, is found in the Old and New Testament, bearing a twofold signification. It designates, in the former, generally *all pious Israelites*; in the latter, *all Christians*; e. g. Ps. cxiii. 1. Eph. vi. 6, inasmuch as the true worshipper of God should always maintain upon his mind a sense of his dependance upon the Divine Being. Still the designation is found more rarely, in this sense, in the New Testament, because, under it, the feeling of love, more than the feeling of subjection, ought to reign. More frequently are Christians spoken of as the *children* of God; and Christ himself called his disciples, not servants, but *friends*, John xv. 15. On the other hand, however, in the Old Testament, extraordinary messengers of God are styled *servants* of God, עבד יהוה, Deut xxxiv. 5. Josh. i. 1. Neh. x. 29; and in the New, the superior officers of the church of Christ, Gal. i. 10. James i. 1. Col. iv. 12. This last is the sense in which it here stands.

κλητὸς. Melancthon: *Necessaria causa est, cur officii mentionem faciat, ut ecclesia sciat doctrinæ Pauli credendum esse.* καλέω, like קרא, *to choose* or *select*. The vocation of Paul is related in Acts xxvi. 17. As this Apostle uses the word, καλέω comprehends, no less *the outward call* to belief, by the instrumentality of events and circumstances, than the *inward call*, by the motions of the Holy Spirit. Erasm. Hæc vox peculiaris est Paulo, cui studium est omnibus adimere fiduciam operum humanorum, totamque gloriam transferre ad vocantem Deum, cui vocanti qui auscultat salvus est. Theophylact: Τα-

πεινοφροσύνης τὸ ἔημα, δείκνυσιν γὰρ ὅτι οὐκ αὐτὸς ζητήσας εὔρεν, ἀλλὰ κληθεὶς παρεγένετο. \*

ἀφωρισμένος is an Epexegesis. Origen : Secundum id quod in eo prævidet aut eligit Deus, aut Apostolos quisque vocatur, aut Propheta. In like manner does God speak to the prophet, Jer. i. 5. "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." St. Paul uses similar language of himself, Gal. i. 15. Hesychius explains ἀφωρισμένος as synonymous with ἐκλελεγμένος διακεκριμένος, in which sense it is used, Acts xiii. 2. Radically it means, not to *destine*, but to *separate*.

εὐαγγέλιον employed, per metonomen, for the *publication of the doctrine*, which the word also signifies in 1 Cor. iv. 15; ix. 14. So ver. 5, there stands εἰς ὑπακοὴν πίστεως, instead of εἰς τὸ ὑπακούειν τῇ πίστει πάντα τὰ ἔθνη.

Θεοῦ. Chrysostom takes this up falsely as the genitivus objecti, *the gospel concerning God*, supposing an allusion to the heathen not having acknowledged him as the one God. The objectum does not follow until the 3d verse. Θεοῦ is here the gen. subjecti. Theophylact explains it correctly ὡς δαρηθὲν παρὰ τοῦ Θεοῦ. It is the Son who founds the entire plan of salvation upon earth. But he who sends the Son is the Father, and to him accordingly the whole is referred back.

\* An expression of humble mindedness, intimating that he had not found because he had sought, but that he had come because he was called.

V. 2. The thought that he had been sent forth to proclaim a new doctrine suggests to the Apostle the recollection that Christianity could not be said to be altogether new, nor had come, at unawares, into the world. Theophyl. *ἐπειδὴ ὡς καινὸν δίδβαλον τὸ κήρυγμα, δείκνυσιν αὐτὸ πρεσβύτερον ὃν τῶν Ἑλλήνων.*<sup>b</sup> In like manner, when before Festus, Acts xxvi. 22, Paul appeals to the fact, that he was not an innovator, and that the message of salvation which he brought was nothing else than that which all the prophets had foretold. Emanating from Judea, at this time, a rumour had widely spread among the Gentile nations, that the king for whom Israel had long so fondly looked, was soon about to come, and would subject the whole earth to his sway. Tacitus, Hist. L. v. c. 13, takes notice of this rumour, "Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa rerum potirentur." So also Suetonius, in Vesp. c. 4, "Percrebuerat Oriente toto, vetus et constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur." If, then they did not rejoice, how deeply at least must it have roused the curiosity and attention of the heathen, when they were told that at this time there had arisen men in Judea who proclaimed aloud the advent of the long expected Prince, and sacrificed their lives for his sake!

*προσηγγέλατο.* Immediately upon the fall of the

<sup>b</sup> He answers the objection that what he preached was new, by showing that it was more ancient than the Greeks themselves.

first man, the promise of a deliverer was vouchsafed, in what has been called the *protevangelium*, Gen. iii. 15. The holy men of the old world strengthened their hearts, by looking forward to the time of restoration, and the nearer the era appointed for the arrival of the promised Saviour approached, the clearer became the intimations of the prophets with respect to him, down to Zecharias ix. 9, xi. 13., and at last Malachi, with whom the Old Testament closes. The final announcement of the latter, c. iii. 1, and Mark i. 3, form the connecting links of the two economies.

ἐν γραφαῖς ἁγίαις. The plural, equivalent to the more ordinary ἡ γραφή, and found in the Fathers, who have αἱ κύρια καὶ γεγραφαί. Erasm. Promissus fuit non a quovis, sed ab ipso Deo, nec per quosvis, sed per prophetas suos h. e. veros ac divinos, nec id quibuslibet instrumentis, sed in scripturis sacris.

V. 3. Here follows the subject of the glad tidings; they treat of Christ and his dignity.

περὶ τοῦ υἱοῦ. It is a question with what this περὶ is to be construed, whether with προεπηγγέιλαιτο in the second verse, or with εὐαγγέλιον Θεοῦ in the first. Chrysostom notices the difficulty attending a proper arrangement of the clauses, and says ἀσαφές τὸ εἰρημένον ἀπὸ τῆς τῶν λήξεων πλοκῆς γέγονε.<sup>a</sup> Modern commentators make two or three parentheses. Almost all agree in enclosing verse second in brackets. But besides this, several do the same with the words, from

<sup>a</sup> The complication of the words makes what he has said obscure.

τοῦ γενομένου as far as νεκρῶν, and some also with Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. The two last parentheses are totally unnecessary. The first might, perhaps, be admitted, inasmuch as the περὶ would then connect itself with εὐαγγέλιον more closely than it otherwise does with προεπηγγείλατο. But even that ought to be rejected. The ancients, in general, seldom made parentheses; more rarely still the Hebrews, and least of all Paul, with the glow of whose diction the practice was scarcely compatible. The least credible of all, is the supposition of Heumann, that the Apostle inserted these three passages upon a subsequent perusal of the Epistle. Accordingly we connect περὶ with προεπηγγείλατο.

V. 3, 4. τοῦ γενομένου κυρίου ἡμῶν. We find here, what often occurs in the writings of this author, a large group of co-ordinate clauses. With reference to these, we remark, that Paul's peculiar mode of thinking, and, consequently, also of expression, is most aptly compared to a throng of waves, where, in ever loftier swell, one billow presses close upon the other. Like all men of lively temperament, he ever seeks to heighten the impression of his words, by appending new explanations or definitions. For a striking example, see the opening of the Epistle to the Ephesians. Such is the case in the present instance. Not content with having, in the first verse, described the gospel as a new and joyful message, he cannot choose but describe it also, in the second, as having been the object of long and ardent expectation. Here, likewise, he is not satisfied with having simply named the Son of God; but figuring to him-

self, at once, all that is implied in this appellation, he proceeds to unfold it, in opposition to the Judaizing teachers, who denied so lofty a title to the Saviour. The following is a just observation of Wolle, (*Comm. de Parenthesi Sacra*, p. 63) *Hic vides sanctissimum πάθος Pauli, sigillatim affectum erga Iesum Christum ardentissimum, quo divinum ejus pectus ita abundavit, ut suavissimi hujus servatoris mentionem injiciens, sibi temperare non posset, quominus summam ejus personam maximis in cœlum laudibus extolleret.*

No sooner does Paul mention the name of Christ, than the whole import of the title flashes upon his mind. He describes him as the royal son of David. This, however, was nothing above what the Judaizing teachers allowed him to be. Paul knows him no more *κατὰ σαρκά*, 2 Cor. v. 16. Before his eyes the Saviour is ever present as a glorified being, and, therefore, he immediately adds, that, besides being son of David, he is of a still loftier nature, having been manifested as *υἱὸς θεοῦ*. According to this view, we have here a climax, such as the Apostle often uses, and which is generally expressed by an *οὐ μόνον δὲ*. Rom. v. 3. 11, viii. 23, or a *μᾶλλον δὲ*, Rom. viii. 34. Older expositors, wishing to put into these words the doctrinal view they held of the Divine and human nature of Christ, suppose here not a climax, but a decided antithesis, betwixt the clauses, the one beginning with *γενομένα*, and the other with *ὁρισθέντος*. The climax consists in this, that Christ who, *κατὰ σάρκα*, is a scion of the royal stock of David, has also been manifested as the partaker of a still loftier dignity.

ἰσότης, as used by Paul, signifies in general *the human nature* according to its ordinary constitution here below, and hence involves the inherent idea of weakness. See this idea more fully developed, c. vii. 14. When applied to Christ, it denotes all that he had in common with other men, 1 Tim. iii. 16, 1 John iv. 2, 2 John vii. comp. Heb. ii. 14, and forms the contrast to the divine element in his person.

Ἐκ σπέρματος Δαβὶδ. Even this was an honour. His royal extraction, acknowledged as it was by the judaizing teachers themselves, elevated him high in the scale of rank. But Paul has a still higher dignity to specify. Jesus Christ was also υἱὸς Θεοῦ. As used in the New Testament, this expression primarily denotes one who stands in a near and special relationship to God, and upon whom, betokened either by the outward distinction which he enjoys, or by the rich manifestation of the Spirit within, the action of a peculiar divine influence is discernible. Hence, it is bestowed as an appellation upon celestial beings, Gen. vi. 2, Job. i. 6, upon rulers and kings, Ps. lxxxii. 6, Ps. ii. 6, and upon men, who live according to the will of God, Deut. xiv. 1, 2 Sam. vii. 14. It was even assumed by Christ himself. As the general idea which the title implies, viz. *that of a more close relationship to God*, is indefinite, the expression admitted of a great variety of applications, and accordingly we find it has been used by Christ and the Apostles, in manifold and various senses; of which, however, the one does not usually exclude the other. Sometimes the prominent conception is that of *a theocratical King*, or the Messiah, Mat. xxvi. 63,

Luke iv. 41, John i. 49, vi. 69, x. 36, xi. 27, Matt. xvi. 16, comp. with Luke ix. 20, Mat. xxvii. 40, comp. with Luke xxiii. 35. In these passages, however, we must be ware of forthwith translating it the Messiah ; for although such be its proper import, the general signification, viz. *the chosen of God*, (ὁ ἐκλεκτός τοῦ Θεοῦ, also a name of the Messiah,) or *one near to God*, is still retained. Hence, in these instances, other references of the title are not altogether excluded, and that, for the following, if for no other reason, that according to many Jewish theologians, it behoved the Messiah to be of exalted and divine nature, a fact at which the Saviour himself hints, Mat. xxii. 43. Sometimes the expression refers to the miraculous generation of Christ by immediate divine agency, Luke i. 35, comp. with iii. 38. Occasionally Christ appears to assume it, in virtue of that higher relationship in which he stood towards God, and from the consciousness of a participation in the illimitable divine nature, Mat. xxviii. 19, xi. 27. So frequently in John. In so far as the writings of Paul are concerned, the first of these special acceptations seems to predominate, in such a manner, however, as that he likewise meant to express the divine nature in Christ, according to those loftier views of the Messiah, entertained by the Jewish theologians to which we have above adverted.

ὁρίζειν, to *mark off*, *define*, and hence, to *appoint*, *declare*. Even classical authors have the phrase ὁρίζειν τινὰ θεόν. Hence Chrysostom and Theodoret here rightly expound ἀποδείχθέντος. “The same who κατὰ σάρκα was only known as the descendant of David, is now declared to be the Son of God.”

By what means? The answer to this question, the majority of commentators seek in ἐξ ἀναστάσεως νεκρῶν, a phrase which must be resolved into ἀνάστασις ἐκ τῶν νεκρῶν, the resurrection of Christ from the dead, and his victory over death, having, as it were, demonstrated his superior nature. Now, the resurrection, *per se*, does not suffice to demonstrate this, seeing that other men, as Lazarus, for example, have been restored to life. Still, in the mind of the Apostle, with the resurrection of the Saviour, there is always coupled the idea of the dominion, with which he was then invested, over the human race. The ἀναστάσις, in his view, denotes *the whole period of exaltation from the time when he arose from the dead*, and when death ceased to have any more dominion over him, see chap. vi. 10. For the same reason he also represents the ἀκαίωσις of men as a consequence of the ἀνάστασις, chap. iv. 25. Thus, he divides the life of Christ into two sections, that in which the ἀσθενεία reigned, and that in which the δυνάμις Θεοῦ. But if the idea attached to ἀνάστασις must be thus widely extended, then the import in which we are to take up ἐξ ἀναστάσεως resolves itself into the other, sanctioned by Theodoret and Grotius, in which ἐξ like ἀπὸ, Luke viii. 27, Acts ix. 33, denotes the point of time. In this case, the sense would be, “he has been declared the Son of God since the time when, having arisen from the grave, he was exalted to divine glory.”

But how is ἐν δυνάμει related to this passage, and with what particular word is it to be construed? It is used adverbially בְּגִבּוֹרָה, and signifies, according to Beza, potenter. If we compare the passage already

quoted, 2 Cor. xiii. 4, we might be inclined to join it with υἱὸς Θεοῦ, "he has been declared as the mighty glorified Son of God." At the same time, it may equally well be joined with the verb ὀρίζεν, "he has in a glorious manner been declared as the Son of God."

There now remains only the phrase κατὰ πνεῦμα ἁγιοσύνης. This seems to answer as a contrast to κατὰ σάρκα, and hence denotes the *divine nature in Christ*, whatever is not referable to the ordinary, humble, and human form, in which he appeared. More frequently is this same idea, with less precision, spoken of as *a being full of the πνεῦμα ἅγιον*, Luke iv. 1, 18, John iii. 34, Acts x. 38. Comp. Heb. ix. 14, διὰ πνεύματος αἰωνίου. "By virtue of his divine nature, has he, after overcoming bodily death, been made manifest as the Son of God." Wetstein aptly illustrates, as regards the sense, the contrast between κατὰ σάρκα and κατὰ πνεῦμα ἁγιοσύνης, by humilitas and majestas. Michaelis goes far astray, when he renders the phrase, "according to the declarations of the Holy Spirit." The expression πνεῦμα ἁγιοσύνης instead of ἅγιον may appear strange. Bengel tries to distinguish between ἁγιότης sanctitas, ἁγιοσύνη sanctimonia, and ἁγιασμός sanctificatio. But the distinction is arbitrary. Even so in the Latin, there is no shade of difference between sanctimonia and sanctitas, see Forcellini, s. h. v., and in the Greek ἁγιοσύνη is as much like ἁγιότης, as ἀγαθοσύνη is to ἀγαθότης. Here the substantive in the genitive case stands, as in the Hebrew, by circumlocution for the adjective, so that πνεῦμα ἁγιοσύνης is equivalent to πνεῦμα ἅγιον. Paul may, perhaps, have chosen the less ordinary ex-

pression, as πνεῦμα ἅγιον might have too easily led the reader to think of what that expression generally implies, the *derivative gifts of the Spirit*.

We have only farther to observe, that others arrange the clauses in a different way. Chrysostom and Melancthon construe the three phrases, κατὰ πνεῦμα ἁγιοσύνης, — ἐν δυνάμει, — and ἐξ ἀναστάσεως νεκρῶν, as co-ordinate, and find in them three proofs of the divinity of Christ: 1st, By power, *i. e. by miracles*; 2d, by *the communication of the Holy Ghost*; 3d, by *the resurrection from the dead*, was he demonstrated to be the Son of God. The Syrian interpreter construes together only ἐν δυνάμει, and κατὰ πνεῦμα ἁγιοσύνης. To say nothing of other objections, however, the very change of the prepositions makes this arrangement of the clauses improbable.

V. 5. The mention of the Saviour's exaltation makes the Apostle reflect on what he himself had obtained through this glorified Messiah. In his conversion and illumination, he had received tokens of grace, 1 Tim. i. 13, but more especially in being called to preach the word. Strictly considered, therefore, it is wrong to say, with Chrysostom, Grotius, and others, that χάρις and ἀποστολή constitute a Hendiadis, and stand for χάρις τῆς ἀποστολῆς. Augustine: Gratiam cum omnibus fidelibus accepit, apostolatum non cum omnibus.

εἰς ὑπακοὴν πίστεως. The Apostle specifies the end and aim of his office. πίστις may either be considered objectively or subjectively. Objectively, it means the same as εὐαγγέλιον, *the doctrines of the faith*. In this signification, Theodoret takes it up, as also

Beza, Bengel, Wolf, and others, and a parallel passage is found in 2 Cor. ix. 13,—*ὑποταγῇ τῆς ὁμολογίας εἰς τὸ εὐαγγέλιον*. Still, it is not unlikely that St. Paul here used *πίστις* in the subjective sense, and designs by it *the immediate conviction of the truth*, laying hold upon the consciousness, and subjecting the understanding of man. It may, perhaps, be his object to set in a strong light, how all depends upon the personal *πιστεῦειν* *compliance with the divine call*, on the part of the individual. In this case, the substantive *πίστεως* in the genitive, according to the Hebrew idiom, stands in place of the adjective *πιστικὸς* or *πειθημὸν*. Such is Chrysostom's view of the passage : *τῶν ἀπίστο-λων γὰρ ἦν τὸ περιῖεναι καὶ κηρύττειν, τὸ δὲ πείθειν, τοῦ ἐνεργούντος ἐν αὐτοῖς Θεοῦ. καθὼς καὶ ὁ Λουκᾶς φησιν, ὅτι διηνοιξε τὴν καρδίαν αὐτῶν καὶ πάλιν, οἷς ἦν δεδομένοι ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. Ὅουκ εἶπεν, εἰς ζήτησιν καὶ κατασκευὴν, ἀλλ', εἰς ὑπακοήν· οὐδὲ γὰρ ἐπέμφθημέν, φησι, συλλογίζεσθαι, ἀλλ' ὅπερ ἐνεχειρίσθημεν, ἀποδοῦναι.*<sup>f</sup> Such is also the view of Sebastian Schmidt.

*ἐν πᾶσι τοῖς ἔθνεσιν* is joined by Beza with *ἐλάβομεν*, in order to avoid the harshness of construction which arises, when it is united with the clause *εἰς ὑπακοήν* *πίστεως*, even then too concise. Notwithstanding this harshness, however, the latter is the true manner of

<sup>f</sup> The office of the Apostles was to go about and preach ; to persuade was the part of God working within them. As says St. Luke : He opened their hearts, and, to whom it was given to hear the word of God. He does not say, for searching or demonstrating, but *for obedience*, meaning, we have been sent not to reason, but to impart that of which we have been put in charge.

construing it. The Apostle was led to adopt the construction with *ἐν* by having in his mind a lively conception of this faith, as spread like seed among all nations. Hence, in place of the genitive πάντων, which was to have been expected, he substitutes *ἐν* πᾶσι “in order that faith in the Gospel may be produced among all nations,” πᾶς is equivalent to the Hebrew לְכָל, qualiscunque. The Apostles frequently give animated expression to the sentiment, that by the preaching of Christ, every wall of partition between nations even the most diverse, is done away.

ὅτι τοῦ ὀνόματος αὐτοῦ. With what is this appended clause to be connected? Chrysostom joins it immediately to πίστει, considering it as specifying the object of faith, and thus gives ὑπὲρ the signification of *περὶ*—οὐχ ἵνα τὴν οὐσίαν αὐτοῦ περιεργασώμεθα, ἀλλ’ εἰς τὸ ὄνομα αὐτοῦ πιστεύσωμεν.<sup>8</sup> In like manner, Theophylact, Erasmus, and Ammon. It is a still more violent procedure to connect it with χάριν καὶ ἀποστολήν, as is done by Beza, Bengel, Limborch and others; the last mentioned of whom translates the words, ut nomen ejus glorificetur. The simplest, and at the same time the way most accordant with the genius of the Hellenistic dialect, is to refer it back generally to the words εἰς ὑπακοὴν πίστει, according to the translation of Castalio: Per quem gratiam sumus et apostolatam adepti, ut obediatur fidei ob ejus nomen apud omnes gentes. Ὁνομα, ΘΨ, the contents, compendium of the qualities, and hence an emphatical circumlocution for

<sup>8</sup> Not that we should pry into his nature, but that we should believe on his name.

*the person.* The sense is consequently as follows, "in order that by means of the propagation of the faith among all nations, Christ may be glorified." By thinking of all nations the Apostle's mind is next directed to those, whom he is at the time addressing.

V. 6. ἐν ᾧς. Chrysostom: εἶγε τὰ μὲν παλαιὰ περὶ ἔθνος ἐν ἐγγίγνεται, αὐτὴ δὲ γῆν καὶ θάλασσαν ἐπισπάσατα.<sup>h</sup> Here the Apostle makes the transition. Having been called and appointed by Christ to be a preacher of salvation to all nations, in that lies my right to address myself to you Romans.

κλητοὶ Ἰησοῦ Χριστοῦ. κλητός, in the language of Paul, denotes *the person to whom God outwardly gives the opportunity of becoming acquainted with the Gospel, and whom, at the same time, he inwardly draws by his Spirit to embrace it.* As our Apostle elsewhere uniformly traces the καλεῖν to the agency of the Father, the ultimate source of the entire economy of salvation, it is probable, that here the genitive, Ἰησοῦ Χριστοῦ is equivalent to πρὸς Χριστόν, and the sense, "who have been brought to Jesus Christ." In another of the Homilies of Chrysostom, the import of καλεῖν is beautifully illustrated. τι οὖν ἡμᾶς βούλεται διδάξαι (ὁ Παῦλος) διὰ τοῦ κλητὸν ἑαυτὸν καλέσαι; ὅτι οὐκ αὐτὸς τῷ δεσπότην προσῆλθε πρῶτος, ἀλλὰ κληθεὶς ὑπήκουσεν· οὐκ αὐτὸς ἐξήγησε καὶ εὗρεν, ἀλλ' εὑρέθη πλαινόμενος· οὐκ αὐτὸς πρὸς τὸ φῶς ἀνέβλεψε πρῶτος, ἀλλὰ τὸ φῶς τὰς οἰκείας ἀκτῖνας πρὸς τὰς ὕψεις ἀφῆκεν τὰς ἐκείνου, καὶ τοὺς ἔξω πηρώσας ὀφθαλμοὺς τοὺς ἔνδοθεν ἤνοιξε.<sup>i</sup>

<sup>h</sup> The former dispensation respected one people alone; this has attracted both earth and sea.

<sup>i</sup> What then does Paul mean to teach us, when he says,

V. 7. Here follows the proper Salutation. All the inward and spiritual glory, which was one day to be manifested in the ghostly kingdom of regenerated Christians upon the earth, was in a bodily manner prefigured by the people of Israel; and hence the Jewish Theocracy, in respect of its outward typical institutions, was called, Ex. xix. 6, "A kingdom of priests, and a holy nation." Deut. xxiii. 1, "The congregation of the Lord." Is. xxxii. 19, "The sons and daughters of the Lord." With still deeper meaning, were all these appellations afterwards transferred to the invisible community of believers. With Ex. xix. 6, compare 1 Pet. ii. 9. With Deut. xxiii. 1, 1 Tim. iii. 15, and with Deut. xxxii. 19, Phil. ii. 15, 1 John iii. 1 and 2, v. 10. The members of this community enter it indeed defiled, but not merely by name are they held bound to be saints. The transforming Spirit of Christ must actually renew and brighten the Saviour's image in their souls. Augustine: *Non ita intelligendum tanquam ideo vocati sint quia sancti erant, sed ideo sancti effecti quia vocati sint.*

ἀγαπητός. Subst. *a favourite, darling*, in the LXX. for  $\pi\pi\pi\pi$ .

παῖσι τοῖς οὖσι. This expression is more compre-

that he was *called*. He means, that it was not he who first came to the Master, but that, having been called to him, he obeyed; that he did not spontaneously seek and find, but that he was found, when he was wandering; that it was not he who first looked up to the light, but the light which sent its rays upon his vision, and having closed his outward, opened his inward eyes.

hensive than if the Apostle had merely said *τῇ ἐκκλησίᾳ τῇ ἐν Ῥώμῃ*; for it evidently embraces all the Christian strangers then present in the city, and who, for the period of their stay, might have joined themselves to the Roman Church. This must have been a very numerous class, owing to the extensive traffic which the inhabitants of the provinces carried on with the capital. In the time of Juvenal, for example, there were such a number of Greeks in Rome, that he calls it “*Græcam urbem*.”

*χάρις καὶ εἰρήνη*, supply *ἔστω*. Even the Christian greeting announces the peculiarity of the gospel, which, while other systems summon to the combat and point to the prize from afar, first bestows the wreath of victory, and having thus animated the warrior, leads him forth into the field. By the coming of the Saviour, objectively, the relation of God to man is changed; subjectively, the believer is made to partake of the blessings which the gospel brings. Objectively, *χάρις* is the divine favour towards the believer; subjectively, it is the manifestation of that, in the communication of the *πνεῦμα τῆς ὑιοθεσίας*, which is also a *πνεῦμα εἰρήνης*, Rom. v. 1. The Saviour himself employed the common Jewish form of salutation *שלום לך*, in this loftier and peculiar Christian sense. (Author's Comm. zu Joh. xx. 19.) *εἰρήνη*, it is true, is the common Hebrew salutation *שלום*, and ought, therefore, perhaps to be translated *salvation* rather than *peace*. In the New Testament, however, the Greek sense of peace seems to predominate even in the form of greeting, as is shown by its position beside *χάρις*. It appears, moreover, to involve an allusion to the re-

moval of guilt through Christ. In this import, our Saviour himself uses it, John xx. 19. Chrysostom : Ὁ προσηγορίας μυρία φερούσης ἀγαθά. Τοῦτο καὶ ὁ Χριστὸς τοῖς Ἀποστόλοις εἰς τὰς οἰκίας εἰσιῶσι, πρῶτον ἔημα φάσκειν ἐπέταττε. Διὰ τοῦτο καὶ ὁ Παῦλος ἐντεῦθεν πάντα-  
 χῶ προοιμιάζεται ἀπὸ τῆς χάριτος καὶ τῆς εἰρήνης. οὐδὲ γὰρ μικρὸν κατέλυσεν ὁ Χριστὸς πόλεμον, ἀλλὰ ποικίλον καὶ παντοδαπὸν, καὶ χρόνιον. καὶ τοῦτον οὐκ ἐκ τῶν ἡμετέρων πόνων, ἀλλὰ διὰ τῆς αὐτοῦ χάριτος. Ἐπεὶ οὖν ἡ μὲν ἀγάπη τὴν χάριν, ἡ δὲ χάρις τὴν εἰρήνην ἐδωρήσατο, ὥς ἐν τᾷζει προσηγορίας αὐτὰ θεῖς, ἐπεύχεται μένειν διηνεκῇ καὶ ἀκί-  
 ητα.<sup>k</sup>

## PART II.

## INTRODUCTION, v. 8—16.

V. 8. HERE commences the introduction of the Epistle, to which the Apostle passes by protestations of affection. Previously he had declared the authority by which he wrote to the Romans ; here, as Theodo-

<sup>k</sup> O salutation, fraught with innumerable blessings ! This was what Christ enjoined upon the Apostles to say, upon their entering into men's houses. And hence it is, that Paul prefaces all his epistles, by wishing grace and peace. For truly it is no petty warfare to which Christ has put an end. It is manifold, various, and protracted. Neither has it been brought by toils of our own to a close, but solely by his grace. So then, as grace was the gift of love, and peace of grace, he ranges them side by side in the salutation, and prays that they may continue immoveable and for evermore.

ret remarks, he seems almost to apologize, for not having sooner taken an interest in them.

πρῶτον is an introductory form, and requires to be translated, *first of all, before I proceed to other matters*. The expression is here abbreviated, and stands for πρῶτον μὲν θέλω εἰδέναι ὑμᾶς, ὅτι εὐχαριστῶ τῷ Θεῷ.

Θεός μου says the Apostle, because the man who through Christ is reconciled to God, recognises him as the affectionate Father of every individual soul, and enters into a peculiar relationship of filial love to him.

διὰ Ἰησοῦ Χριστοῦ. Inasmuch as their connection with Christ influences the whole life of believers, and through his mediation flow all the blessings of divine grace, the Apostle makes allusion to him in pronouncing his thanksgiving. He expresses the same idea in another way, when he says, 2 Cor. i. 3, εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ep. i. 3. The sense of διὰ is given by John xiv. 13, 14, it is equivalent to ἐν ὀνόματι.

ὑπὲρ πάντων ὑμῶν. Here the Vulgate falsely renders, pro; the Syrian correctly, respectu vestrum. The gratitude felt by the Apostle, on account of the faith of the Romans being celebrated *universally in the Christian churches*, for so must the words ἐν ὅλῳ τῷ κόσμῳ be understood, is to be explained, not only by the ardent love, which he bore to the Saviour, and which received gratification from every new accession to the number of the believers, but by the consideration, that Rome being the metropolis, its example was calculated to have the most salutary influence

upon the whole empire, when once traces of the true faith were manifest here. Grotius : *Magno cum gaudio provincialium Christianorum acceptus fuit ille nuntius, etiam Romæ, in capite imperii, esse qui eandem fidem profiterentur. Ambrosius : Qui non crediderant, poterant credere horum exemplo; facile enim facit inferior, quod fieri viderit a priore. Theodoret observes, that the fame of the faith of the Romans could be easily spread, in consequence of the frequent visits which the inhabitants of the various provinces made to the capital.*

V. 9. In attestation of the sincerity of his grateful feelings, he appeals to God's knowledge of his heart. Admirably Chrysostom: *Ἐπειδὴ ἔλεγεν, ὅτι ἀγαπῶ ὑμᾶς, καὶ σημεῖον ἐποιεῖτο τὸ διηνεκῶς εὐχεσθαι, καὶ τὸ εὐόλυσθαι ἔλθεῖν πρὸς αὐτοὺς, καὶ οὐδὲ τοῦτο δῆλον ἦν, ἐπὶ τὴν ἀξίω-  
πιστον καταφεύγει μαρτυρίαν. Ἄρα δυνήσεται τις ἡμῶν  
καυχῆσασθαι, ὅτι μέμνηται ἐπὶ τῆς οἰκίας εὐχόμενος, τοῦ  
τῆς ἐκκλησίας πληρώματος; οὐκ οἶμαι. ἀλλ' ὁ Παῦλος οὐκ  
ὑπὲρ πόλεως μιᾶς, ἀλλ' ὑπὲρ τῆς οἰκουμένης ἀπάσης προσήει  
τῷ Θεῷ, καὶ τοῦτο οὐχ ἅπαξ, οὐδὲ δεύτερον, οὐδὲ τρίτον,  
ἀλλὰ διηνεκῶς. ὥς δὲ τὸ διηνεκῶς ἐν μνήμῃ τινὰ περιφέρειν,  
οὐκ ἂν γένοιτο εἰ μὴ ἀπὸ ἀγάπης πολλῆς· τὸ ἐν εὐχαίς γὰρ  
ἔχειν, καὶ ἀδιαλείπτως ἔχειν, ἐννόησον πύσης· ἐστὶ οἰαυσιως  
καὶ φιλίας.<sup>1</sup> Melancthon : *Hæc quæ hic dicit prodesse**

<sup>1</sup> After having declared his affection for them, and adduced in proof of it his incessant prayers in their behalf, and desire to visit them, this not being apparent, he has recourse to a credible testimony. Can any among you boast that in his private supplications he remembers the fulness of the church? I trow not; and yet Paul invoked God, not for a single city, but for the whole world, not once, twice or thrice, but continually. Now as

nobis tanquam exempla possunt, quomodo doctores debeant esse solliciti pro ecclesiis.

ὧ λατρεύω. The Apostle is proceeding to describe what a lively concern he felt in his heart for the spiritual welfare of the church of Rome; in order, however, to justify himself in this respect, as perhaps the thought again suggested itself, that his cares might be deemed unauthorized, he subjoins, that such zeal and diligence for the conversion of all was no more than his duty as a servant of the Gospel. λατρεύω in the Septuagint for שָׁרַת and עָבַד denotes *every performance by which a man thinks to please God*, whether it be an observance of religious worship, or an action of any other kind done for God's sake. Comp. John xvi. 2. Theodoret: εἶδη λατρείας πολλά. καὶ γὰρ ὁ προσευχομένος Θεῷ, λατρεύει, καὶ ὁ νηστεία χρωόμενος, καὶ ὁ τοῖς θείοις προσέχων λογίοις, καὶ μέντοι καὶ ὁ τῆς τῶν ξένων θεραπείας ἐπιμελούμενος.<sup>m</sup>

With this must be joined ἐν τῷ εὐαγγελίῳ, here signifying *the work of preaching the Gospel*. The office of preaching, the Apostle regards under the New Testament, as in some sort a sacerdotal function of worship, see 15, 16. The supplement ἐν τῷ πνεύματι is susceptible of two applications, which may perhaps, however, be combined. The Apostle may mean to

to bear one about in the memory, can only proceed from strong affection, think what devotion and friendship it argues, to remember one in prayer, and to do so without ceasing!

<sup>m</sup> There are many kinds of worship. He worships, who prays to God, and he who fasts, and he who studies the sacred Scriptures, and even he who discharges the duties of hospitality.

express the deep inward devotion with which he prosecutes the great work of preaching salvation; from which view, there would then result, with still greater force, the truth of the protestation he afterwards makes, as to the serious concern he feels for the spiritual welfare of the Romans. In this case, the passage would be a parallel one to 2 Tim. i. 3, where he attributes to himself a *λατρεύειν ἐν καθαροῦ συνειδήσει*, and also to Ep. vi. 6. Beza: *Plane volens, ex animo illi addictus.* Or perhaps the Apostle here adverts to the difference betwixt his former Jewish piety, which consisted more in external religious rites, and his present state. The expression would then signify “in an inward and spiritual manner,” and be parallel to Phil. iii. 3. *Ἡμεῖς ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες.* So the older commentators, Chrysostom, Theodoret, Ambrosius, and others. But there is nothing to prevent us supposing that in the lively conception of Paul both of these ideas found place.

*ὥς ἀδιαλείπτως μυσίαν ὑμῶν ποιοῦμαι.* Chrysostom: *Καὶ δοκεῖ μὲν ἐν τῇ λέγειν, τέσσαρα δὲ τίθησιν ἐνταῦθα. καὶ ὅτι μέμνηται, καὶ ὅτι ἀδιαλείπτως, καὶ ὅτι ἐν εὐχαΐς, καὶ ὅτι ὑπὲρ μεγάλων πραγμάτων δόμενος.*<sup>a</sup> There are numerous passages which evince the profound concern with which the Apostle bore upon his heart the welfare of the churches, holding out an example to Christian pastors that is too rarely imitated. 1 Thess. i. 3, ii. 11,

<sup>a</sup> In seeming to say but one thing, he here says four, that he makes mention of them, that he does so in his prayers, that he does so without ceasing, and that it is for great blessings that he supplicates.

iii. 17, 2 Tim. i. 1—3. How moving is this ardour of affection in one, who, assaulted by so many afflictions of his own, could speak of himself as Paul does! 2 Cor. ii. 29.

V. 10. The Apostle is not satisfied with attesting that he often thinks of the Romans, he desires also to see them, nor does he merely desire this, but often makes it the subject of his prayers. His ardent wish to visit Rome must have been kindled, partly by the animating intelligence that the Roman Christians were rejoicing so greatly in the faith, partly by the consideration, how important it would be if Christianity were firmly established in the metropolis. And we may well believe, that, attracted on the one hand by the desire of beholding the brethren, and on the other, by a sense of the importance of Rome as a missionary station, the Apostle often supplicated that this favour might be allowed him.

δεόμενος. Admirably Chrysostom: Εφίλει μὲν γὰρ αὐτούς, καὶ ἠπείγετο πρὸς αὐτούς. οὐ μὴν, ἐπειδὴ ἐφίλει, παρὰ τὸ τῷ θεῷ δοκοῦν ἐβούλετο ἰδεῖν. αὕτη ἡ γνησία ἀγάπη, οὐχ ὥς ἡμεῖς οἱ ἀμφοτέρωθεν τῶν νόμων τῆς ἀγάπης ἐκπίπτοντες. ἡ γὰρ οὐδένα φιλοῦμεν, ἢ ἐπειδὴν φιλήσωμεν ποτε, παρὰ τὸ τῷ Θεῷ δοκοῦν φιλεῖν.<sup>ο</sup>

εἰπώς ἥδη ποτέ. The πώς denotes the uncertainty; ἥδη the urgency of the Apostle's desire, which is en-

<sup>ο</sup> He loved them, and was hastening to them, but notwithstanding his love, if contrary to the will of God, he had no desire to see them. This is the genuine kind of affection. How different from us, who transgress on both hands the laws of love; by either not loving at all, or if we love, by loving contrary to God's pleasure.

hanced by ποτέ. Kypke: Vocula ἤδη ποτέ ingens desiderium aut mali alicujus pertinacioris avertendi, aut boni diu expectati obtinendi significat.

εὐδοῦν means 1st, *prosperum iter habere*; 2dly, *prosperum esse*. It is found in both meanings in the LXX., and has here the sense of to be *prospered* and *favoured* by God. Happily rendered by Grotius; “Si forte Dei voluntas felicitatem mihi indulgeat, ad vos veniendi. In 2 Maccabees x. 23, it is used in the same import, τῷ εὐδοῶσαντι καθαρισθῆναι, “who graciously permitted us to be cleansed.” In the phrase ἐν τῷ θελήματι the ἐν is like the Hebrew בַּ by or through.

V. 11. Here the Apostle states the reason of his desire to make a journey to Rome. Well might Theodoret say of this 11th and 12th verse, ταπεινοῦ ρηνήματος εἰρημένα μεσῶ. He affectionately declares that the object of his journey was the spiritual invigoration of the Roman Christians, or rather, as he subjoins, in limitation of the expression, to establish them in what they already possess. Nay, he wishes not to appear only as one conferring a benefit, but desires to have his own faith strengthened by his intercourse with them. Thus, in these words he unites both humility and love, and removes every possible suspicion of spiritual usurpation.

χάρισμα πνευματικόν. Many of the commentators have given a very strained interpretation of this simple phrase. Bengel and Michaelis deem that it refers to the *power of working miracles*, arguing from the circumstance, that the Apostle, at the time he wrote,

was present in the Corinthian church, then richly endowed with this gift. Augustine thinks that *χάρισμα* means *the love of our neighbour*, as if the Christianized Jews were not to grudge the gospel to the heathen. Ambrosius infers from the words, that the Romans were previously commended only for having, in a general manner, embraced the faith, that as yet, however, they did not possess faith of the genuine kind, but were cleaving to righteousness by works, and that he uses *χάρισμα πνευματικὸν* to denote *spiritual righteousness*. But even if it were not self-evident, the 12th verse would show, that there is nothing in all this. What the Apostle there hopes to obtain from his brethren, is what he also hopes to be able, on his part, to give to them, viz. the spiritual *παράκλησις*. The gospel itself is elsewhere called *τὰ πνεύματικα*, Eph. xv. 27, 1 Cor. ix. 11.

*εἰς τὸ στηριχθῆναι ὑμᾶς*. It is not necessary to conclude from this expression, as both ancient and modern commentators have done, comparing chap. xiv. 21, that the Roman Christians were still very weak in faith. For then we should be forced to infer from verse 12th, that the apostle was so likewise. *στηριχθῆναι* does not refer to an increase of knowledge, but to a more lively and cheerful acceptance of what they already knew,—to that more vigorous excitement of spiritual life, which is always the consequence of intercourse among men of congenial sentiments in religion. It is consequently unnecessary to give to *στηριχθῆναι* that collateral signification which Theodoret mentions: *οὐ γὰρ ἐτέραν ὑμῖν διδασκαλίαν προσφέρειν*,

ἀλλὰ τὴν ἥδη προσερχθεῖσαν βεβαιώσασθαι βούλομαι, καὶ  
 οὕτως ἥδη φυτευθεῖσι φυτοῖς τὴν ἄρδειαν προσεγγεῖν.<sup>p</sup>

V. 12. τοῦτο δὲ ἐστὶ. By this epanorthosis the Apostle gives his words a still humbler and more affectionate turn, placing himself on a footing of entire equality with the members of the church, for the purpose of yet farther softening the *στηριχθῆναι*; which kind charientismus, Erasmus, somewhat too strongly, calls *pia vafrities et sancta adulatio*. Sadoletus: Prius tanquam præbiturus illis, ex se et sua in fidem Christi constantiâ solatium, post mitigat orationem, ne velut censor et magister loqui videretur, paremque sese et unum de illis facit.

The *συμπαράκληθῆναι* depends on *ἐπιποθῶ*. Among the Athenians, *παρακαλεῖν* meant *to summon, invite, impel*; in the Greek of later times, *to supplicate, exhort*; among the Hellenists, *to soothe, comfort, cheer, instruct*. (See Knapp. Scripta, p. 124). Several, and among others Beza, give too exclusive prominence to the sense of instruction: “Quum omnes ex parte cognoscamus, non dubium, quin et illi ex Paulo partim multa intelligere, partim ea quæ intelligebant accuratius cognoscere, et Paulus etiam ipse, quantumvis excellens, ab ecclesiâ illâ tum erudiri magis atque magis, tum confirmari etiam docendo potuerit. This view is much too partial. The sense to be preferred is to *refresh, stir up*, which is always the fruit of social intercourse between men of vital religion, 2 Cor. vii. 7. Theodoret: οὐ γὰρ μόνον δοῦναι βούλομαι, ἀλλὰ

<sup>p</sup> I wish not to bring among you another doctrine, but to establish that which has been already brought, and water the plants which were planted before.

καὶ λαβεῖν παρ' ὑμῶν. παρακαλεῖ δὲ καὶ διδάσκαλον, ἡ προθυμία τῶν μαθητῶν.<sup>9</sup> Calvin: Fidei alacritas—vide in quantam moderationem se submittat pium pectus, quod non recusat a rudibus tirunculis confirmationem petere. Neque tamen simulanter loquitur, siquidem nemo est adeo inops in ecclesia Christi, qui non possit aliquid in profectum nostrum momenti afferre, sed impedimur superbiâ, quominus talem ultro citroque fructum colligamus. We must not, however, suppose that mere communication by words is here meant; there is also implied that inexplicable immediate action of spirit upon spirit, which takes place wherever there is a fellowship in love, and more especially among Christians.

V. 13. The Apostle did not cherish an empty wish; that wish had become a purpose. Admirably Chrysostom: ὅτι μὲν ἐκωλύθη, λέγει, διὰ τί δὲ, οὐκέτι. οὐ γὰρ ἐξετάζει τοῦ δεσπύτου τὸ πρῶσταγμα, ἀλλὰ πείθεται μόνον. καίτοιγε εἰκὺς ἦν διαπορῆσαι, τίνας ἔνεκεν πόλιν οὕτω λαμπρὰν καὶ μεγάλην, καὶ πρὸς ἣν ἅπαντα ἔβλεπεν ἡ οἰκουμένη, ἐκώλυσεν ὁ Θεὸς ἀπολαῦσαι διδασκάλου τοιοῦτου, καὶ ἐπὶ χρέον τοσοῦτον. ὁ μὲν γὰρ τῆς κρατύσης πόλεως περιγενόμενος, καὶ τοῖς ἀρχομένοις ἑαδίως ἐπῆει. ὁ δὲ τὴν βασιλικωτέραν ἀφείς, τοῖς δὲ ὑπηκόοις ἐφεδρεύων, τὸ κεφάλαιον εἶχεν ἡμελημένον. ἀλλ' ὅμως οὐδὲν τούτων περιεργάζεται, ἀλλὰ παραχωρεῖ τῷ τῆς προνοίας ἀκαταλήπτῳ, τό τε ἡμελές ἐπιδεικνύμενος τῆς ἑαυτοῦ ψυχῆς, καὶ παιδεύων πάντας ἡμᾶς μηδέποτε τὸν Θεὸν ἀπαιτεῖν εὐθύνας τῶν γινομένων, καὶ δοκῇ πολλοὺς θορυεῖν τὰ πραττίμενα.....πάλιν δὲ δι'

<sup>9</sup> My desire is not merely to bestow, but to receive in my turn from you. The alacrity of the scholars is a stimulus even to the master.

ἑτέρων ἐνδείκνυται τὴν ἀγάπην, οὐδὲ γὰρ, ἐπειδὴ ἐκωλύθη, φησὶν, ἀπέστην τοῦ ἐπιχειρεῖν, ἀλλ' αἰεὶ μὲν ἐπεχειροῦν, αἰεὶ δὲ ἐκωλυόμεν, οὐδέποτε δὲ ἀφιστάμεν, τῷ μὲν θελήματι τοῦ Θεοῦ οὐκ ἀντιπίπτω, τὴν δὲ ἀγάπην τηρῶν.<sup>†</sup> At what time he began to cherish that wish, and first formed the often renewed purpose, cannot be given with precision. In chap. xv. xxiii. he speaks of having done so for many years, perhaps from the period when Aquila and Priscilla were banished from Rome, and came to him with the intelligence of the establishment of the church in that place.

*καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο* is to be regarded as parenthetical. The *καὶ* is adversative, like the Hebrew *ו*, and equivalent to *καίπερ*, John iii. 13, 32, viii. 55. The hindrance lay in the circumstance of so many

<sup>†</sup> He says, that he had been hindered, but he does not say why; for it is not his way to scrutinize, but to obey the commandment of the master. And yet there was room to doubt, on what account it was, that for so long a period God prevented that mighty and splendid city, to which the eyes of the whole habitable globe were turned, from profiting by so great a master. For when once the capital is reduced, it is easy to invade the towns that are subject to it; whereas he who leaves the royal city alone, to besiege the inferior places, is guilty of neglecting that which is most important. Paul, however, does not curiously search into such things, but submits to the inscrutability of Providence; thereby both shewing the moderation of his mind, and teaching us never to question God about the reasons of what he does, although his dispensations may seem to trouble many. ...And again, he shows them his love in another way. For I did not, he says, when hindered, desist from my attempt. My efforts were made commensurate with my hindrances, and I never abandoned them, thus neither resisting the will of God, nor failing in charity to you.

other places more imperatively demanding his ministrations. In the Acts, St. Luke occasionally alludes to an inward impulse, urging the Apostle to go, or restraining him from going, to a particular place. The reason here alleged for his desire to visit Rome, is the same as in the 11th verse. It is not necessary, however, on that account, to put, as some expositors have done, upon *καρπὸν ἔχειν* the sense *fructum offerre*. As Kypke shows, *ἔχειν* has rarely the same import as *παρέχειν*. Chrysostom justly observes, that the expression *καρπὸν ἔχειν* emanates, as before, from the affectionate humility of Paul, who wished to represent the instructing and confirming of the Roman church, which is the *καρπός*, in that point of view from which the contemplation of it was dear and agreeable to himself. *ἔχειν* in manifold collocations with *τιμὴν*, *δόξαν*, &c. signifies *assequi*, and so here. Moreover, from modesty, he merely says *καρπὸν τινὰ*.

*καὶ ἐν ὑμῖν*. *Καὶ* is here emphatic. The Apostle alludes to the fact, that in all the regions where, as mentioned chap. xv. 18, 19, he had proclaimed the gospel, it had manifested its blessed efficacy. Sublime are the words of Chrysostom. Ποῦ νῦν οἱ σοφοὶ τῶν Ἑλλήνων, οἱ τοὺς βαθεῖς πώγωνας ἔλκοντες, καὶ τὰς ἐξωμύδας ἀναβεβλημένοι, καὶ τὰ μεγάλα ρυσῶντες; τὴν Ἑλλάδα, τὴν Βαίρβαρον πᾶσαν ὁ σκηνοποιὸς ἐπέστρεψεν. ὁ δὲ παρ' αὐτοῖς ἀγόμενος καὶ περιφερόμενος Πλάτων, τρίτον, εἰς Σικελίαν ἐλθὼν μετὰ τοῦ κόμπου τῶν ῥημάτων ἐκείνων, μετὰ τῆς ὑπολήψεως τῆς λαμπρᾶς, οὐδὲ ἐνὸς περιεγένετο τυράννου, ἀλλ' οὕτως ἀθλίως ἀπῆλλαξεν, ὥς καὶ αὐτῆς ἐκπεσεῖν τῆς ἐλευθερίας. ὁ δὲ σκηνοποιὸς οὗτος οὐ Σικελίαν μόνον, οὐδὲ Ἰταλίαν, ἀλλὰ πᾶσαν ἐπέδραμε τὴν οἰκουμένην, καὶ οὐδὲ

ἐν τῷ κηρύττειν τῆς τέχνης ἀπέστη, ἀλλὰ καὶ τότε δέγματα ἐξῆαπτε, καὶ ἐργαστηρίου προειστήκει· καὶ οὐδὲ τοῦτο ἐσκανδάλισε τοὺς ἐξ ὑπάτων.\*

V. 14. Here, as was remarked so early as by Origen, there is difficulty in the construction. The easiest way would be, to take verse 14 entirely by itself, and then consider οὕτω—v. 15—as referring to it, in the sense of *consequently, wherefore*. It is true, that οὕτω alone has not this signification; still it may have it, if, in a foregoing clause, a silent καθὼς be understood, as in Matt. v. 16. The Ἑλλησί τε καὶ βαρβάρους, however, appears too obviously to be an apposition to ἔθνεσιν; and as, moreover, σοφοῦς τε καὶ ἀνοήτοις is likewise an apposition to Ἑλλησί τε καὶ βαρβάρους, we must construe the whole 14th verse with ἔθνεσιν, and then the words, from καθὼς as far as ὀφειλέτης εἰμι, would be the premises to which verse 15th forms the conclusion. It is thus that Origen construes and translates: *Proposui venire ad vos, ut fructum aliquem haberem etiam inter vos, sed prohibitus sum usque adhuc; sicut in cæteris gentibus, quibus debitor sum, ita*

\* Where now are those Grecian sages, with their long beards and tunics and lofty pretensions? Greece and the whole country of the barbarians, have been converted by the tent-maker. Even Plato, whom they so much boast of and applaud, although he thrice visited Sicily, was unable, with all his pomp of language and splendid reputation, to overcome a single tyrant; but, on the contrary, escaped with such difficulty as even to lose his freedom. Whereas this maker of tents has compassed not Sicily alone, nor Italy, but the whole world. Nor, while he preached, did he leave off his trade, but still continued to sew his skins and mind his shop; at which men of rank took no offence.

quantum in me est, paratus sum etiam vobis, qui Romæ estis, evangelizare. This is a collocation, however, which a more minute consideration of verse 13 will disincline us to adopt. In that verse, the *καὶ ἐν τοῖς λοιποῖς ἔθνεσιν* is too closely connected with *ἐν ὑμῶν* to be separated without violence; and were we, nevertheless, to choose to begin a new sentence with *καθὼς*, then the *καὶ* which follows it would be totally superfluous, and the construction of *ὁφειλέτης εἰμι* with *ἐν* would create a new, and though not, perhaps, insurmountable difficulty, still one so great as to have made Origen think it necessary to complete the phrase by the insertion of *οἷς*, the relative in the dative plural, before *ὁφειλέτης*. The conclusion is, that there is no other outlet, but to suppose, with the Greek scholia, that the Apostle has here deviated from the right construction, and that he refers the *οὕτω* in the 15th verse to the *καθὼς* in the 13th, as if he deemed he had there written a *ὥστε* before the *καθὼς*, and instead of *ἐν τοῖς λοιποῖς ἔθνεσιν*, the bare dative without the preposition. Whoever is inclined to seek, in outward occasions, the cause of a negligent construction, (the only source of which, however, was undoubtedly the liveliness of the Apostle's character,) may imagine, that Paul was here called away, and that, upon resuming his pen, he supposed that he had begun a new sentence with *καθὼς*.

Ἑλλησί τε καὶ βαρβάρους. It is asked, whether the Apostle here classes the Romans with the Greeks or with the barbarians. Many, such as Bengel and Heumann, embrace the first opinion, and many, as Krebs and Wolf, the second. If we appeal to the

use and wont of language, that is decisive as to the fact, that the Greeks, under the term *βάρβαροι*, comprehended even the Romans. Philo always gives them that name, and Plautus himself calls Italy *Barbaria*, and the Latin *barbara lingua*. Notwithstanding, however, it would not be justifiable to assume that Paul here does the same. The point of discrimination is not, who spoke the Greek, and who the other languages, but, as is denoted by the succeeding epexegetis of *σοφοί τε καὶ ἀνόητοι*, who did, and who did not, possess the Grecian civilization? and if the difference of civilization be indeed the point regarded, then there cannot be a doubt, that the Romans were comprehended with the *civilized*—the *Ἑλληνες*. This seems even to be implied in what the Apostle gives us to understand, in verse 16, viz. that seeing it was the seat of Grecian refinement and culture, he might well have entertained scruples about appearing at Rome. Perhaps, however, the opinion of Koppe may be most safely adopted, viz. that the Apostle, when he used *Ἑλληνοί τε καὶ βαρβάρους*, never thought of the Romans at all, but that he merely gives an epexegetis of *πάντα τὰ ἔθνη*, and that he first adverted to them at *σοφοί τε καὶ ἀνόητοι*, with the former of whom, as appears from the 16th verse, he indisputably classes them. Leaving the Romans out of view, he had already preached to other and these rude *βάρβαροι*, viz. the Lycaonians and Illyrians.

*σοφοὺς καὶ ἀνοήτους*. These two adjectives specify not the natural capacity, but the existing condition, the *educated* and the *uneducated*. Erasmus: *eruditi et rudes*. Beza, and others, suppose that a discrimina-

tion is intended between the individuals of a nation but it is better to refer it to different nations. Grotius: *Monstrat apostolus ita omnibus hominibus : tatum esse Evangelium, ut nec stupidos contemni nec ab ingeniosis contemni debeat.*

ὁφειλέτης εἰμί. Justly Theodoret: *πᾶσιν ὁφείλω διδασκαλίας τὸ χρέος.* Compare I Cor. ix. 16. Wh the Apostle says he was bound, yea that *necessity* *laid upon him*, to preach the gospel. Koppe's translation is totally erroneous. He makes *ὁφειλέτης εἰμί* : bene meritus est alter de me.

V. 15. οὕτω we refer back to *καθώς*.

τὸ κατ' ἐμὲ may relate to the circumstance he has just mentioned, of God having put obstacles in way. If taken in this sense, it behoves to be translated as if it were τὸ ἐπ' ἐμὲ, quantum in me est. 2d Esdras vi. 11, *Καὶ ὁ ὄγκος τὸ κατ' ἐμὲ ποιηθήσεται*; as so Ælian, Var. Hist. L. 1. § 32. In this case, however, *πρόθυμον* would want its substantive and subject although in Latin the phrase can be so formed as though the quantum in me est itself appears as subject Grotius: *Quod meæ est potestatis paratum est.* We must here regard the κατ' ἐμὲ as a circumlocution for *ἐμῶν*, and resolve the phrase into τὸ πρόθυμόν μου εἶναι which is similar to ἐγὼ πρόθυμον ἔχω. For this last, see Euripid. Iphig. in Taur. v. 989. τὸ πρόθυμον would thus stand for ἡ προθυμία. Still the τὸ κατ' ἐμὲ may be considered a direct circumlocution for ἐγὼ, in like manner as τὰ μὲν and τὸ ἐμὸν sometimes are. And the *πρόθυμον* would be its predicate. We might also, in this case, compare with it τὰ παρ' ἐμοῦ, as used for ἐγὼ and the complete τὸ κατ' ἐμαυτοῦ μέρος, in Tyrius (Di

vi. p. 59;) where, however, it must be confessed, Schäfer ad Bos Ellipses Græcæ, and others, remove *κατὰ* from the text. The circumstance on which the duty of the Apostle in respect of the Romans, is made to hinge, is their being highly civilized. Lying as he did, under equal obligation to preach the doctrine of the cross to wise and polished nations, as to the rude Illyrians, the Apostle was bound to go to Rome.

V. 16. *ὃ γὰρ ἐπαισχύνεται*, has a reference to the *σφοδρὶ*. When Paul, who was in his external aspect mean, and, though esteemed among his countrymen for his skill in the law, wholly unknown to the heathen,—when Paul, despised for his deficiency in Greek refinement, no less than because he was a Jew, was called to make his appearance in Rome, the far-famed city, where all the wisdom of the old world, combined with the highest profligacy and insolence, of which a race perverted by false culture is capable, where the Roman pride of power was associated with the darkness of Greek philosophy, and the humility of the gospel had to encounter the exclusive arrogance of the Jews on the subject of their revelation,—when such a person, and in such a place, required to speak of the Saviour and King of men, appearing in the form of a servant, coming despised into a world in which he had not where to lay his head, and after publishing a kingdom which was likewise not of this world, departing from it with a crown of thorns upon his brow; how should not fear and trembling have overwhelmed the man of God? But as Jesus had not been of this world, so neither was he. The hatred it had shewn to his master, he knew it must shew to himself; and

therefore he was not ashamed. Comp. 2 Tim. i. 8—12, which was written in chains. Even in the Imperial palace, he did not blush for the divine message. Phil. i. 13. He alone has power to overcome the world, whom the world has not overcome.

εὐαγγέλιον τοῦ Χριστοῦ. Χριστοῦ is here genitivus ob-  
jecti, and must be rendered *the gospel concerning  
Christ*, i. e. *whose chief subject is Christ*.

### PART THIRD.

#### THESIS. v. 16 and 17.

V. 16. While the Apostle points to the nature of the gospel, as the reason for his not being ashamed to propound it to mankind, he states in so doing, the Thesis of his whole Epistle, which he afterwards demonstrates in regard both to the heathen and the Jews.

δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν, per meton. effectus pro appellatione causæ, (Glass. philol. sacra, p. 1450.) John xii. 50, xvii. 3. The gospel exerts a power which conducts man to blessedness, 1 Cor. i. 18. Admirably says Theodoret: ἐκ ταύτης γὰρ οἱ πιστεύσαντες τὴν σωτηρίαν τρυγῶσιν. οὕτω καὶ τῶν αἰσθητῶν πολλὰ πεκρυμμένην ἔχει τὴν οἰκείαν ἐνέργειαν. καὶ γὰρ τὸ πέπερι ψυχρὰν μὲν ἔχει τὴν περιφάνειαν, καὶ τοῖς ἀγνοοῦσιν οὐδεμίαν δείκνυσιν θερμότητος ἔμφρασιν. ὁ δὲ τοῖς ὕδοῦσι λεπτύνας, τῆς πυροειδοῦς θερμότητος δέχεται τὴν αἴσθησιν.—οὕτω καὶ ὁ σῶτος δύναται μὲν εἶναι καὶ ῥίζα, καὶ καλάμη, καὶ ἄσταχυς· οὐ φαίνεται δὲ τοιοῦτος, πρὶν εἰς τὰς αὐλάκας κατασπαρῆναι τῆς γῆς.† The condition of this divine

† For from it those who believe derive salvation. In the same way, many sensible objects have their innate efficacy con-

efficacy on the part of man is *πίστις*. Grotius: Sicut medicamentum non prodest nisi haustum, ita nec evangelium nisi fides habeatur. Henceforward, through the whole composition, from every point of view, and under all forms, the Apostle repeats the great truth, with which he was himself penetrated, and which forms the central point of his doctrine, viz. that the entire sanctification and pardon of man has its ground, not in what he originates within himself, but in what he obtains from God. *πίστις* is a spiritual impulse, founded in the moral and religious nature of man. Whatever, in virtue of this principle, a man receives, must become vital within him, and determine his whole mind. The sense accordingly is, "this doctrine begets a power in man, which leads to salvation, from the moment he believes it, *i. e.* admits it into his inward consciousness, experiences in himself its truth."

*Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι.* The observation of Chrysostom is just. Paul himself declares that neither circumcision availeth any thing nor uncircumcision, why then does he give precedence to the Jews? οὐδὲ γὰρ ἐπειδὴ πρῶτός ἐστι, καὶ πλέον λαμβάνει τῆς χάριτος. Ἡ γὰρ αὐτῇ δωρεὰ καὶ τοῦτῳ κἀκείνῳ δίδοται, ἀλλὰ τᾶξέως ἐστι τιμὴ μόνον τὸ πρῶτος.<sup>u</sup> As our Saviour first addressed

cealed. Pepper, for instance, appears outwardly to be cold, and to those unacquainted with it, shews no semblance of heat. But let one grind it with his teeth, and he perceives that it is hot like fire.—Thus also a grain of corn may contain a root and stalk and ear, but that does not become manifest, until it is sown in the furrows of the earth.

<sup>u</sup> He does not by being first, receive a larger measure of grace. On one and all the same gift is bestowed. The being first is but a distinction of order.

his preaching to the Jews, and was imitated in this respect by the Apostles, so here could Paul also represent the gospel as a method of salvation intended, in the first instance, for that nation. The same expression, C. ii. 9, 10, Heumann rightly renders *first of all, immediately*.

V. 17. The radical theme of the Epistle is more particularly enunciated in this verse, viz. that through the gospel, the justification of men is possible. But, as the acknowledgment that man needs justification, depends upon the acknowledgment of his sinfulness and guilt, the Apostle takes up this subject in v. 18, and, as far as the end of the chapter, describes the state of moral depravity into which the heathen had sunk. From the beginning of the second chapter, to the 21st verse of the third, he gives a similar description of the Jews, and then infers, as the result, "That *all* men, those within the Old Testament Theocracy, and those out of it, are equally in want of salvation."

The γὰρ is to be translated *to wit*, it explains in how far the gospel is able to help man to salvation.

Δικαιοσύνη means originally *the condition of one who has done all required of him by the law*. This signification had its source in the conception of a certain relation subsisting between two parties, a *covenant* called δίκη. The genitive Θεοῦ stands in place of what St. Paul commonly employs ἐν ὁπῳ τοῦ Θεοῦ, as it also does, chap. iii. 21, 22. Among others Origen and Osiander deem that *the divine attribute of Justice* is here meant; on which supposition, Θεοῦ would be the genitivus subjecti. This does not, how-

ever, suit the context, seeing that the knowledge of God's penal justice is for man, no *δύναμις εἰς σωτηρίαν*. Besides, *δικαιοσύνη* here forms an antithesis to the *ἀποκάλυψις τῆς ὁργῆς* in v. 18. It would be equally discordant with the meaning of the context, to adopt, with Chrysostom and Schöttgen, what Paul rarely intends, the Hellenistic sense of *δικαιοσύνη*, viz *clemency*. Accordingly we thus expound, "The gospel makes known a way to that perfect fulfilment of the law, which is required by God."

*ἐν αὐτῷ in that gospel.*

*ἀποκαλύπτεται.* Beza: Hoc ita intelligo, quasi Paulus non eo duntaxat nomine commendet evangelium, quod in eo retegatur, et spectandum proponatur, quod gentes quidem antea ignorabant, patres autem Judæi procul et umbris tectum intuebantur: sed etiam quod hanc justificandi rationem ita proponat, ut nunc etiam re ipsa exhibeat....itaque pro consuetudine Hebræorum cum antecedente intelligendum est consequens, id est, cum patefactione conjungendum est ipsius patefactæ rei præstatio. Obviously, not the mere act of revelation, *per se*, is here spoken of, but at the same time, the operation of the truth revealed, which, according to its inward nature, quickens and transforms all susceptible of its influence.

*ἐκ πίστεως εἰς πίστιν.* Expositors differ very widely in the meaning they attach to these words. The readiest way is to take the two nouns together, and understand them as a climax. This answers to the use of *ἐκ*, which is especially employed to denote the transition from one into another state; *γέλῳ ἐκ τῶν*

πρόσθεν δακρύων; so Heliod. Aeth. βάσιν ἐκ βάσεως παραμείλειν. 2 Cor. iii. 18, ἀπὸ δόξης εἰς δόξαν would then be a parallel passage. Thus Theophylact: Οὐ γὰρ ἀρχεῖ τὸ πρῶτως πιστεῦσαι, ἀλλ' ἐκ τῆς εἰσαγωγικῆς πίστεως δεῖ ἡμᾶς ἀναβαίνειν εἰς τὴν τελειοτέρην πίστιν.<sup>2</sup> Clemens Alex. explains this more exactly (Strom. b. v. c. 1,) where he says: There is a κοινὴ πίστις καθάπερ θεμέλιος,<sup>3</sup> like that of which our Lord said, "Thy faith had made thee whole," and a perfect faith, by which a man may remove mountains. Hence it was, that even the Apostles prayed, "Lord we believe, help thou our unbelief." In like manner Melancthon, Beza, Calovius, Clericus, and others. Compare Glassius in his Philol. Sacra, p. 1027. Faith may certainly be regarded as in this manner progressive. The more powerfully in any individual, the sense, on the one hand, of his spiritual want, and, on the other, of that harmony or blessedness which springs from a religious life is awakened, the more lively will become the inward necessity, the impulse urging him to recognise as true the objective doctrines of religion. Neither can it be said, that this meaning is not sufficiently well based in the context. The general design of the Apostle is to set forth, how in Christianity all depends, not upon what man originates within himself, but upon the appropriation of an objective datum. Now this design is attained, if he shews that that ap-

<sup>2</sup> It is not sufficient to have believed at first. We must ascend from initial to more perfect faith.

<sup>3</sup> A common faith, and as it were fundamental.

appropriation is in its subject infinite, something which must undergo continual progressive increase, whereby the individual is ever more and more transformed into the objective truth. The only other view of the passage, which recommends itself as worthy of attention, is that which couples ἐκ πίστεως with δικαιοσύνη, according as Bengel expounds. "Paul wishes to shew, that in this message all rests upon faith: Fides est prora et puppis. Hence he says it is a righteousness of faith, indeed it only exists for faith." So also Hammond and others. Rom. vi. 19, and 2 Cor. ii. 16, would afford some analogy. Nor can it be said, that the addition εἰς πίστιν would then be superfluous, seeing that it lies in the Apostle's intention, that the necessity of a subjective appropriation of the objective datum should be prominently set forth. There is harshness, however, in the wide separation of πίστεως from δικαιοσύνη, and if it be alleged that this is done to heighten the emphasis, by the juxtaposition of the double πίστις, it may be answered, that the same emphasis is likewise retained in the view previously stated. To the other expositions of the passage, besides these two, it may be objected, either that they have too slender a basis in the context, or that they are too far fetched. They are as follows; 1st, The first πίστις is a *general faith in the truth of the gospel*, the second, *the special application of the same to the subject*, "from a belief of the gospel's revealing to man a way to fulfil the law, proceeds the belief, that by me also, the believing subject, this fulfilment of the law and justification before God is realized." So Witsius and Sadoletus. But the two things cannot, in

respect of time, be imagined as separate from each other. 2. The first *πίστις* is faith in the Old, the second, faith in the New Testament. Thus Origen, Theodoret, Zegerus, and others. 3. Augustine : (De Spiritu et Littera, c. 11,) Ex fide prædicantium in fidem audientium. 4. Ex fide obscura in clarum visionem in cœlis. (Augustine Quæst. Ev. I. ii. c. 39. Bede.)

*καθὼς γέγραπται ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.*  
 The pious Jew loved to use Bible phrases, in speaking of the things of common life, as this seemed to connect in a manner his personal observations and the events of his own history, with those of holy writ. Thus, the Talmud contains numerous quotations introduced by such forms, *הינן דכתיב* or *הינן דהך דאיתמר* or *הינן דאיתמר הפסוק* “ behold that is what stands written,” “ as says the verse,” without there being understood any real fulfilment of the text in the fact which is spoken of. This practice was also followed by the Apostles. Acts xxviii. 25, Rom. viii. 36, ix. 33, x. 5, xi. 26, xiv. 11. These references to passages of the Old Testament often serve to indicate the deep analogy subsisting between that and the New, in so far as the latter, in outline and germ, was already contained in the former. So also in the present citation. In these words of the prophet, what is set forth as the characteristic of the just, is not the external opus operatum, but the inward disposition of faith and trust in God, that direct confidence in him transcending all reflection, of which Chrysostom on this passage says, *Τοιαύτη γὰρ ἡ τῶν λογισμῶν φύσις· λαβυρίνθῳ τινὶ καὶ γρίφοις ὅμοιον*

οὐδαμοῦ τέλος ἔχουσα, οὐδὲ ἀφιεῖσα τὸν λογισμὸν ἐστάναι ἐπὶ τῆς πέτρας.\* In the Prophet Habac. ii. 4, God, according to the LXX., declares, “The man who flies from the coming calamities, to him will I not show favour, but the just shall live, that is, shall prosper through his confidence in me.” We have still to observe, that the LXX. read ἐκ πίστεώς μου, while in the original, the word is בְּאַמְנָתוֹ. Only Symmachus renders it exactly. The genitive of the pronoun of the first person must then be considered as genitivus objecti, for εἰς ἐμέ. *Faith towards me*. One codex and the Syrian also read this μοῦ. Several interpreters and editions insert a point after πίστεως, which makes the sense, “He who is justified by faith shall live.” That the Prophet did not so construe his בְּאַמְנָתוֹ is unquestionable; as little the LXX. their ἐκ πίστεώς μου. It must, therefore, be assumed, that it was Paul himself, who, with the view of better adapting the declaration of the Prophet to his subject, gave this violent construction to the translation of the Septuagint. But it is impossible to discover any grounds for his doing so, and so much the less, if, in the previous clause, the ἐκ πίστεως is not immediately connected with δικαιοσύνη. And moreover, the declaration is highly pertinent when the ἐκ πίστεως is coupled with ζήσεται. Even Jews of later times know how to appreciate the worth of such faith. R. Schemtob upon Cant. iv. 8, thus speaks: Dicent Israelitæ canti-

\* For such is the nature of reasonings. They are like a labyrinth or net, which has nowhere an end, and will not permit the judgment to rest upon the rock.

cum novum tempore futuro, Ps. xcvi. Cujus autem merito dicet Israel carmen? Merito Abrahami, quia credidit Deo, Gen. xv. Hæc est fides in quâ Israel possidet, de qua Scriptura dicit Hab. ii.

## PART FOURTH.

ELUCIDATION OF THE THESIS IN THE CASE OF THE HEATHEN, TAKING INTO VIEW THE SPECULATIVE ERRORS INTO WHICH THEY WERE LED BY PRACTICAL DEPRAVITY. V. 18—24.

V. 18. The thought, that the revelation of the righteousness of God is a scheme so rightly fraught with blessings for all mankind, pre-supposes that all men stand in need of it, and that their sinfulness is so great, as to make the communication of this righteousness from a source above, absolutely indispensable to them. Accordingly, the Apostle now proceeds to demonstrate that. And, in the first place, he shows that the heathen are chargeable with the most complete alienation from God, and have thereby become obnoxious to the divine *ὀργή*. This alienation discovers itself in the obscurity of their knowledge of the Divine Being, which has led them to substitute in place of the true and holy God, the most contemptible idols as the object of their worship. Such a deviation from right views of what God is can only arise from the want of religious and moral life in the heart. It afterwards acts, however, reciprocally as a cause leading to a still wider departure from God.

'Οργή Θεοῦ is equal to δικαιοκρασία chap. ii. 5. The word is anthropopathic, and is well explained by Damien Orthod. fidei l. i. v. 14.—'Οργήν καὶ θυμὸν ἐννοοῦμεν τὴν πρὸς τὴν κακίαν ἀπέχθειάν τε καὶ ἀποστροφήν· καὶ γὰρ ἡμεῖς, τὰ ἐναντία τῆς γνώμης μισοῦντες, ὀργιζόμεθα. The wrath of God is that relation of God to evil, in virtue of which, he leaves it, in so far as it resists him, to itself, whereby it becomes a prey to misery. This abandonment to itself, entailing as it does wretchedness, is consequently a penalty. Hence, ὀργή was anciently interpreted as synonymous with τιμωρία and κόλασις. See Suicer, s. h. v.

'Αποκαλύπτεται ἀπ' οὐρανοῦ. Previously the Apostle had spoken of the ἀποκάλυψις of the *divine righteousness*. In antithesis to this, he now places another ἀποκάλυψις, that of *wrath*, by which the former is rendered necessary. Now the question here is, by what means this second ἀποκάλυψις is brought about? As it stands, like an antistrophe, on a parallel with the other, it might be fairly deemed that in this instance also, the Apostle meant a revelation effected by the Gospel. It is the general doctrine of Scripture, that by the instrumentality of the Holy Spirit, the knowledge of sin, and the sense of guilt are awakened in man. Christ reckons it expressly among the operations of that Divine Being, that he reproves the world of sin, John xvi. 8, 9. Christianity also teaches in the most distinct manner the doctrine of a future judgment, Rom. ii. 6; xiv. 10. The import of the passage might, therefore, be: "By the same gospel men are brought to the knowledge of the penal justice of the Supreme Being." It may, however, be questioned,

whether the Apostle does not rather here appeal to the sense of guilt, which, apart from the gospel, is always to be found in man. The persons, whom he has in view, are such as were presently destitute of belief in the gospel, and his object is to guide them to the acknowledgment of their want of it; besides, that he pre-supposed in the heathen an inward sense of their guilt and of God's penal justice, appears from verse 32. And how strong in fact were the manifestations which they frequently gave of that sentiment, and to what severe penances did they resort in order to satisfy their awakened conscience, and attain to a state of reconciliation with the Δαίμων! This is especially attested by Plutarch in his admirable treatise Περὶ Δεισιδαιμονίας. If such be the meaning, the passage would require to be interpreted as follows: "You cannot disown the consciousness which God has implanted in your breasts, that his retributive justice extends to all that is sin." Equally in both cases may the phrase ἀπ' οὐρανοῦ be viewed as a figurative expression, for the origin of the revelation in question. The superiority of God to every limitation, and to all the sin and evil of this world, we are wont, in compliance with a certain natural instinct to which even the heathen were not strangers—(See Pseudo Aristot. de Mundo, l. i. c. 1. Beza: In cœlo natura duce Deum quærimus.) to denote, by conceiving him as placed in some upper region elevated above the earth. Accordingly, in conformity with the second view, we might here paraphrase the expression "Emanating from the higher invisible economy, the presentiment of the divine justice enters our minds."

The first of these elucidations has been adopted by Jerome, (Comm. in Abacuc. l. 2, c. 3.) Erasmus, and Grotius; the second by Bugenhagen and Wolf. In the hands of P. Martyr it undergoes some degree of modification. He contends that the giving over of man to a reprobate mind is here implied, in consequence of which, he unconsciously becomes his own chastiser. These, however, are not the only interpretations which have been offered of the passage. Others less admissible, are the following: 1. The firmament, in the general glorious testimony which it bears to God, gives intimation also of the stern retribution which such a Being must execute against all his despisers. So Ambrose, Thomas Aquinas, and others. 2. Frequent calamities descending from the skies upon men, such as thunder, lightning, and hail, display the retributive justice of God. So Pelagius, Zegerus, and Buddeus. 3. The revelation of Christ for judgment at the last day; which is the view Chrysostom, Theodoret, Théophylact, Limborch, and most others adopt. In this case, the present ἀποκαλύπτειν requires to be taken in a future sense, which, however, is in so far the less allowable, from the circumstance that it stands parallel with that of the 17th verse. 4. Disasters and judgments proceeding from God, whose seat is regarded as in heaven. So Origen, Cyril, Beza, Calvin, and Bengel.

ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων. Πᾶς here signifies like כָּל, *every kind, species*. Perhaps it was the Apostle's intention to denote the equality of the sins of the heathen, with those of the Jews. More correctly, he wished to shew the wide extent

and compass of the heathen's amenability to punishment. Chrysostom: 'Ἐταῦθα δείκνυσιν ὅτι πολλὰ τῆς ἀσεβείας αἱ ὁδοί, ἡ δὲ τῆς ἀλεθείας, μία· καὶ γὰρ ποικίλοι, καὶ πολυεῖδεις, καὶ συγκεχυμένοι ἡ πλάνη· ἡ δὲ ἀλήθεια, μία.\* Theophylact: 'Ἡ μὲν, τοῦ θεωρητικοῦ ἀμάρτημα, ἡ δὲ τοῦ πρακτικοῦ. According to the use of the Greek language, ἀσέβεια refers to our *trespasses against God*, ἀδικία to those against men.

τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. κατέχειν to hinder, keep back—κατέχειν τὸν γέλωτα, the opposite of κρατεῖσθαι ὑπὸ τοῦ γέλωτος—to restrain. Luke iv. 42. 2 Thess. ii. 6. Theophylact, κατακαλύπτειν, σκοτίζειν τὴν ἀλήθειαν. Here all depends on what is the signification of ἀλήθεια. One might consider it as standing absolutely for the *Christian truth*, and view the words of the Apostle as directed against those, who, by their carnal minds, hinder the spread of the gospel, hostilely oppose it. The meaning would then be, "Men now appear obnoxious to punishment, because they will not accept the scheme proposed to them for their justification, but, on the contrary, rather oppose its efficacy, as warring with their sinful desires." But this meaning would not harmonize with the context. The γὰρ at the commencement of the verse leads us to expect the reason of a thought enunciated in the preceding. According to the explanation in question, however, there results only a contrast. "The gospel provides a means of salvation; on the other

\* Here he shews that many are the ways of ungodliness, but that the way of truth is one. For error is a various and multifarious, and confused thing, whereas truth is simple.

hand, it reveals wrath against all who resist the truth." If this were the relation of the sentences, we should have looked, not for a γὰρ but a ὅτι. Moreover, that explanation is contradictory to the following 19th verse, which speaks of a knowledge of God, not now for the first time imparted, but that had already, and for a long period, been accessible to man. Hence we must consider ἀλήθεια as signifying *the religious truth* which was extant, prior to the publication of the Gospel. But by that *religious truth*, two things may be understood, viz. either the *primeval traditions* which were handed down from age to age among the heathen, or the *religious and moral sense* inherent in the human mind. It is most correct to suppose that the latter is meant; for those traditions only exerted a quickening power upon man in so far as he admitted them into his mind, and allowed them to operate upon his conscience. The 19th verse even leads to this view; Ammon prefers the former. Now, that by which the inward conviction of religious truth was restrained and suppressed is the ἀδικία *unrighteousness*: The *ἵ* is instrumental. The Apostle here founds upon the great experimental truth, that the source of our knowledge of divine things lies in the immediate consciousness, in which practice and theory are inseparably united, so that an ungodly disposition destroys all clear insight into divine things. In illustration of this sympathy of our religious and moral knowledge with the posture of the heart towards God, we may quote the beautiful passage of Chrysostom, ad 1 Cor. iii. 3, Homil. 8, ἐντεῦθεν μανθάνομεν ὅτι εἰκότως ἔλεγεν ὁ Χριστὸς ὅτι ὁ ποιῶν τὰ φαιῦλα οὐκ ἔρχεται πρὸς τὸ

φῶς, καὶ ὅτι εἷος ἀκάθαρτος ἐμποδίζει δόγμασιν ὑψηλοῖς, οὐκ ἀφείλες τὸ διορατικὸν φανῆναι τῆς διανοίας· ὥσπερ οὖν οὐκ ἔστιν ἐν πλάνῃ ὄντα καὶ ὀρθῶς εἰοῦντα μεῖναι ἐν πλάνῃ ποτὶ, οὕτως οὐ ῥᾶδιον πονηρίᾳ συντρεφόμενον ἀναελέ-φαι ταχέως πρὸς τὸ τῶν παρ' ἡμῖν δογμάτων ὕψος, ἀλλὰ χρεὶ πάντων καθαρεύειν τῶν παθῶν τὸν μέλλοντα θηρᾶν τὴν ἀλήθειαν.<sup>b</sup> So also the same author, in Joan. 3. (Hom. 24.) 'Ἐστι γὰρ ἔστι καὶ ἀπὸ τρόπων διεφθαρμένων οὐκ ἀπὸ πολυπραγμοσύνης μόνον ἀκαίρου σκοτωθῆναι τὴν διάνοιαν . . . . . ἐν τῇ πρὸς Ἑβραίους δὲ καὶ πολλαχού τῶν πονηρῶν δογμάτων ταύτην ἴδοι τις ἂν τὸν Παῦλον τὴν αἰτίαν εἶναι λέγοντα, τὴν γὰρ ἐμπαθῇ ψυχὴν οὐ δύνασθαι μέγα τι γενναῖον ἰδεῖν, ἀλλ' ὥσπερ ὑπὸ τινὸς λήμης θολουμένην ἀμβλυωπίαν ὑπομένειν τὴν χαλεπωτάτην. . . . . μὴ σπείρωμεν ἐπ' ἀκάνθαις. Similar is the sentiment of Augustine: (De vera Relig. c. 14.) Illa est enim peccati poena justissima, ut amittat

<sup>b</sup> Hence we learn the truth of Christ's saying, that "every one that doeth evil hateth the light, neither cometh to the light," and that an impure life is an impediment in the way to sublime doctrines, not permitting the discernment of the mind to expand. In like manner, therefore, as it is not possible for a man involved in error, and yet leading a good life, to remain in error long, so it is not easy for the man living in sin, to raise his eyes to the altitude of our doctrines. He must be purified from the passions, who means to engage in the pursuit of truth.

° For not by unseasonable curiosity only, but also by depraved morals, may the understanding be darkened. Both in the Epistle to the Hebrews, and in many other passages, we find Paul assigning this as a cause of false opinions; because that the mind, enslaved by passion, is unable to discern anything great and generous, but resembles the eye, whose vision when bedimmed by rheum, is greatly blunted. . . . Let us not, then, sow upon thorns.

quisque quo bene uti noluit, cum sine ulla posset difficultate, si vellet. Id est autem, ut qui sciens recte non facit, amittat scire quod rectum sit, et qui recte facere cum posset, noluit, amittat posse cum velit. With respect to the mode in which the Gentile Polytheism may be conceived to have arisen from carnal-mindedness, what must chiefly be taken into view, is that the heathen deities were deities of nature,—*the finite world personified* without the idea of holiness. Hence the very attribute which, as Paul informs us, the character of the heathen did not possess, was also wanting in their gods. They were gods who, having emanated from the earthly-mindedness of the nations, could have no reflex power to elevate above the earth. This more profound theory of the derivation of heathenism from moral and religious causes, is found among the ancient apologists. (Theophilus of Antioch, ad Autol. l. 1. c. 2. Athanasius, Apologia, opp. Par. 1728, p. 8. Philastrius, De Hæresibus, hæ. 60. Bibl. Max. Patr. vol. iv. P. i. p. 30.) Comp. the Introduction to the Treatise on the moral influence of Heathenism, in Neander's Denkwürdigkeiten, Th. 1. Among the different expositors, the following express with greatest force the sense here given. Calvin: Veritas est vera Dei cognitio. Erasmus: Veritatem cognitam non accommodarunt ad pie sancteque vivendum. Grotius: De iis dicit hominibus qui τὰς κοινὰς ἐννοίας de Deo, de ejus bonitate ac justitia, de honesto, per malos mores ita opprimunt, ut non magis appareant quam qui in atro carcere captivi detinentur. Simile illud in choro vetere: "Ἀρρενες δὲ ἰπποῖσι τὸ δίκαιον ἄγουσιν ὑπὸ τὰς ἀδίκου βιοτᾶς ἀφανῆς. In

fine, Thomas Aquinas: Vera Dei cognitio, quantum est de se, homines inducit ad bonum, sed ligatur quasi captivitate detenta per injustitiæ affectum, per quam ut dicitur, Ps. 11. diminutæ sunt veritates a filiis hominum. We have to mention another ingenious explanation of ἀδικία, viz. *an act of violence or robbery*, whereby God is defrauded of what rightfully belongs to him. Thus Chrysostom: "When one, to whom royal money has been entrusted, (*as the knowledge of God has been to man,*) with orders to spend it in the king's honour, squanders it upon thieves, harlots, and jugglers, (*the unholy deities of nature,*) he must be punished for the embezzlement. And thus also Theophylact, Œcumenius, and Beza. The context, however, does not favour this explanation.

V. 19. As is shewn by the διότι, in this and the 20th verse the ἀλήθεια of the 18th is explained, and in the 21, 22, 23, the mode of the κατέχειν.

τὸ γνωστὸν τοῦ Θεοῦ. The Apostle means to shew in what respect the heathen were in possession of religious truth. Γνωστὸν may be viewed in various lights. It may stand for the substantive ἡ γνῶσις, as elsewhere the adjective in the neuter τὸ ἀσθενές for ἀσθένεια, 1 Cor. i. 25. τὸ χρηστὸν for χρηστότης, Rom. ii. 4. So Justin, Apol. ii. c. 14. Ἐν τῇ φύσει τῇ τῶν ἀνθρώπων ἐστὶ τὸ γνωριστὸν καλοῦ καὶ αἰσχροῦ.<sup>c</sup> It may also retain its meaning as verbal adjective, in which case it must be rendered *the knowable*, just as in philosophical language are often found τὸ νοητὸν, τὸ αἰσθητὸν, τὸ ἀόρατον, v. 20. Even the very word γνω-

<sup>c</sup> There is in human nature a knowledge of right and wrong.

τὸν frequently occurs in Plato, who in the fifth Book of the Republic several times places τὸ γνωστὸν and τὸ δοξαστὸν in opposition, (478 Steph.) In things theoretical, the termination τος denotes usually the *possibilitas*, in things practical, the *officium* or *facultas*, συγγητός, ἀγαπητός. See on such words as used by Plato, Wytttenbachs Phædo, p. 295, ed. Lips. To this way of understanding γνωστὸν, we must here give the preference, because the circumstance, that in the sequel an ἀόρατον of God is spoken of, implies that God is, in one respect, knowable, in another not. Josephus employs a mode of expression exactly similar, when he says, c. Apion l. xi. c. 16. Θεὸς δυνάμει μόνον ἡμῶν γνώριμος, ὁποῦς δὲ κατ' οὐσίαν ἄγνωστος. It is in this manner also, that the majority of commentators have explained the word. Pelagius: Quod potest naturaliter sciri de Deo, quod sit, et quod justus sit, i. e. that there is but one, and he a holy God. Calvin: Intelligit id totum quod pertinet ad gloriam Domini illustrandam, vel, quod idem est, quidquid nos movere excitareque debet ad Deum glorificandum. Quo verbo significat, Deum quantus est minime posse mente nostra capi, sed aliquem esse modum intra quem se cohibere debeant homines, sicut Deus ad modulum nostrum attemperat quidquid de se testatur. Melancthon: Addit quæ sit illa ἀλήθεια. Est notitia, inquit de Deo et cæteræ notitiæ, que vocantur leges naturales, quæ omnes sunt testimonium de Deo, et docent qualis sit Deus, et quod judicaturus sit. Ernesti proposed to consider the expression as periphrastic, for ὁ Θεὸς ὁ γνωστός and appealed to the LXX. Gen. ii. 9. τοῦ εἰδέναι γνωστὸν καλοῦ καὶ ἀγαθοῦ; where it does

indeed appear to be used periphrastically, but where it may yet with much greater probability be considered as a substitute for *γνώσις*, signifying *the grounds of the knowledge of good and evil*. In the passage before us, however, the *ἀόρατα* which succeeds, shews that a certain emphasis lies on the *γνωστέον*, and accordingly that it cannot be used merely as a periphrasis.

*φανερὸν ἔστιν ἐν αὐτοῖς*. Here the meaning depends upon the *ἐν*. If it be translated *among*, we are led with Theophylact and Erasmus, to think of the few among the heathen, who possessed a deeper insight into religion. But, as the Apostle is speaking of the more universal guilt and sinfulness of the heathen, he cannot mean that religious truth which was confined to a few of them. Hence, we must either suppose that *ἐν* forms with *αὐτοῖς*, a periphrasis for the dative, as in 1 Cor. xiv. 11. (John xi, 10, 12, 35, 1 Cor. ii. 6, 2 Cor. viii. 1, are appealed to, but without sufficient grounds for the same use of *ἐν*) or, taking it in its proper signification, render the passage *is manifest within them*. Thom. Aquinas: Quod cognoscibile est de Deo ab homine per rationem, manifestam est illis ex eo quod in illis est, ex homine intrinseco. The connection of the present with the following verse, by the *γὰρ*, shews that the Apostle principally intends that conviction which man derives from the works of God. This, however, is not by any means inconsistent with the view we take of the passage. The creation, contemplated *per se*, does not confer upon man, the knowledge of God in question; it but awakens his slumbering consciousness, so that he

comes of himself to the apprehension of these elements of divine knowledge that lie within his breast. Hence, although it is by means of the external world, that the mind developes its knowledge of God, that knowledge is still within itself. The Apostle supposes an inward relationship of the human with the Divine mind, Acts xvii. 27. 28. With much precision, therefore, does Melancthon say: *Quanquam enim, ut postea dicit, mens ratiocinatur aliquid de Deo, ex consideratione mirabilium ejus operum in universâ rerum naturâ, tamen hunc syllogismum ratio non haberet, nisi etiam Deus, aliquam notitiam κατὰ πρόληψιν indidisset mentibus nostris, et illa mirabilia specula rerum πρόληψιν excitant.*

V. 20. A more precise statement of the way in which men are capable of knowing God. *Τὰ γὰρ ἀόρατα αὐτοῦ, κτλ.* The incomprehensibility of the Divine Being is more accurately defined by the specification of those attributes with which the contemplation of nature makes us acquainted. *Δύναμις* is *omnipotence*, ἡ δημιουργία, as Theodoret explains it. The idea which first suggests itself to man, on contemplating nature, is that of a force far surpassing his own, *infinite power*. This is observed in the book of Wisdom, xiii. 4, where the author, speaking of the heathen surveying the material world, says *ἐκπλαγέντες δύναμιν καὶ ἐνέργειαν*. *Θειότης*, different from *Θεότης* which denotes the *Divine Being*, Col. ii. 9, expresses *the sum of all the attributes of God*, that, in virtue of which God is God to us. It is hence also used by periphrasis for *Θεός*, as in the Book of Wisdom, xviii. 9, *ὁ τῆς θειότητος νόμος*. The quality which first impres-

ses itself upon man, is omnipotence ; Paul, however, here seeks to express that this omnipotence is not blind, but that along with it we come to have a sense of the other divine attributes. In like manner, in the 13th chapter of the Book of Wisdom the author endeavours to shew how the observation of nature ought to have awakened the heathen to the consciousness of God. The passage so strongly resembles that on which we are commenting, that one might almost imagine St. Paul to have had it in his eye, if the subject were not so much a *locus communis* among the Jewish doctors, as makes it easy to suppose a fortuitous accordance between the two writers. Calvin: Non recenset autem sigillatim quæ in Deo considerari possunt, sed docet ad æternam usque ejus potentiam et divinitatem perveniri. Nam qui omnium est auctor, eum oportet sine initio esse et a seipso. Ubi eo ventum est, jam se profert divinitas, *Quæ nisi cum singulis Dei virtutibus nequit consistere, quando sub ea omnes continentur.*

ἀπὸ κρίσεως κόσμου. The ἀπὸ may mean either *by* or *since*. In the former sense, it is found even in the New Testament united with γινώσκειν, Mat. vii. 16 and 20, but that sense is far more frequently expressed by ἐκ, as ἐκ τῶν ὄνυχων λέοντα, and being here moreover contained in the ποιήμασι, it is more correct to give to ἀπὸ the second meaning of *since* as ἀπ' ἀρχῆς κρίσεως, Mark x. 6, Ecclesiasticus xvi. 25. Of κοσμοῦ, it may be remarked, that what is termed the physico-theological proof lies already in the etymon of the word. (Plin. Hist. Nat. l. ii. c. 4.)

τοῖς ποιήμασι νοούμενα καθορᾶται. On the ποιήμασι νοούμενα Bengel observes, Incomparabile oxymoron! Invisibilia Dei, si unquam, certe in creatione facta essent visibilia, sed tum quoque non nisi per intelligentiam. Pelagius: Tam evidenter intellecta sunt, ut conspecta dicantur. In like manner, Arist. De Mundo, c. 6. πάση θνητῇ φύσει γενόμενος ἀθεώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ θεός. There are several who take πῶμα in the sense of action, *by God's operation in the created world*. It may unquestionably bear this sense, which the Hebrew נַשְׁמָה likewise bears, and which has been retained by the LXX., Eccles. vii. 14, viii. 17, Ps. cxliii. 5. Plato also (De leg. X.) places in contrast τὰ ποιήματα and τὰ παθήματα τῶν ἀνθρώπων. But it is more natural to hold by the common signification, *by means of the creatures*. The νοούμενα is illustrative of καθορᾶται, an inward exercise of thought and reflection being necessary in order to recognise in nature those divine attributes. Mosheim: "when we consider them." The meaning of the passage is happily expanded by Erasmus in his paraphrase.

εἰς τὸ εἶναι εἰς τὸ used, as it frequently is, in the New Testament for ὥστε. Chrysostom: Καίτοιγε οὐ διὰ τοῦτο ταῦτα ἐποίησεν ὁ Θεός, εἰ καὶ τοῦτο ἐξέλεη. Οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστέρῃ, διδασκαλίαν τοσαύτην εἰς μέσον προὔθηκεν, ἀλλ' ἵνα αὐτὸν ἐπιγνῶσιν.<sup>d</sup> To which ob-

<sup>d</sup> God did not make them for this end. Although it has so turned out. The great lesson he brought forward was not intended to deprive them of an excuse, but that they might learn to know himself.

servation, Œcumenius appends the exegetic rule: Πρόσεχε γοῦν τοιοῦτῳ ἰδιώματι τῆς γραφῆς, καὶ οὐ προσκύνῃς· πολλὰ γὰρ τοιαῦτα πανταχοῦ λέγονται, ἃ δεῖ λύειν οὕτως, ὡς ἐκ τοῦ ἀποτελέσματος αἰτιολογούμενα.\*

V. 21. According to the syntax, the *δίoti* refers to *ἀναπολόγητους*, as illustrative of why they are without excuse. According to the sense, however, and connection with the entire preceding context, it is, as we have already said, an explication of the *κατέχων* in verse 18. The general assertion formerly made by the Apostle, that the original knowledge of God was merely suppressed by the heathen, he now establishes by shewing how they came, first to entertain unworthy conceptions, and afterwards, as a natural consequence, to make unworthy representations of the Divine Being. In the Old Testament they are also styled *שכחי אלהים*, *forgetters of God*, Ps. ix. 17. Their true apprehensions of God were suppressed, and then false and unworthy gods substituted in the place of Him who is almighty and holy. It was thus that the heathen, as Jeremiah upbraids the Jews, committed two great evils. They forsook the fountain of living waters, and hewed out for them broken cisterns that could hold no water. And their guilt in this respect, as Thomas Aquinas observes, was in reality twofold. An offence, which is the offspring of ignorance, is forgiven, but it waxes doubly heinous when that ignorance itself is culpable; just

\* Give heed to such idioms and you will not err. For many such things are every where said which require to be resolved, as specifying the cause from the event.

as he commits a double crime, who first intoxicates himself, and then perpetrates a murder.

The two duties of *δοξάζειν* and *ευχαριστῆν* are thus illustrated by Melancthon. *To glorify God as God*, is to acknowledge him in the integrity of his divine attributes, and then, for the sake of these, to love, invoke, and fear him. *To be thankful to him*, is to acknowledge that God manifests actively all these attributes in the direction and government of the world. Now, in so far as men mistook these positive duties, implied in their state of relationship to God, the negative found place, they formed erroneous conceptions of his nature.

The verb *ματαιοῦσθαι* has in the LXX. the double signification of *irritum fieri* and *stultum fieri*, like *לִבְסֵה*. The Vulgate takes the first, and translates, *evanuerunt*. And so likewise, or nearly so, many of the expositors. Erasmus has *frustrati sunt*, to wit, in their attempts to bring some great discovery to light by their researches. The other signification, however, appears the more eligible, were it for no other reason than that the delusion consisted chiefly in the adoration of false deities, which in Acts xiv. 15, are styled *τὰ μάταια*. According to this view, Calvin expounds correctly as follows: *Derelictâ Dei veritate, ad sensus sui vanitatem conversi sunt, cujus omnis perspicacia inanis est. Hæc illa est injustitia, quod semen rectæ notitiæ mox suâ pravitate suffocent, priusquam in segetem emergat.*

*ἐν τοῖς διαλογισμοῖς*. The word *διαλογισμός* is generally used in a bad sense, Rom. xiv. 1, 1 Cor. iii. 20. All the thinking of man is only the manifestation of

his mind, his inward being. Hence, in as far as that was turned away from God, his thoughts with respect to God, took likewise a perverse direction; his conceptions became foolish, as religious and moral error is always the consequence of religious and moral perversity, upon which it has also a reflex operation. Καρδία, like the Hebrew לב, is a designation of *the entire inward man, the disposition*; here *the inward and immediate sense of divine things*. This was originally ἀλήθεια or φῶς, as Christ, Mat. vi. 22, calls it, but now it has lost its vigour, *i. e.* was darkened.

V. 22. It is the invariable property of error in morals and religion, that men take credit to themselves for it, and extol it as wisdom. So the heathen. They were proud of their knowledge in general, and boasted of their learning. 1 Cor. i. 21. Philosophy made them vain also of their discernment of divine things. Notwithstanding all this, however, on the subject of the Deity they laboured under the greatest delusion. With regard even to their philosophers, it may be true that they were not enslaved by the common idolatry; still the pantheistical doctrines which they entertained were closely allied to polytheism, and served it as a kind of defence, by representing it as involving some profounder meaning. The word φάσκω is not without emphasis. It most frequently denotes in Greek the *vaunting of a pretender*. See Wetstein and Kypke, a. h. l. and Sturz. Lex. Xen. Hence the proverbial expression οἱ φιλοσοφεῖν φάσκοντες. Cicero, (Tusc. l. i. c. 9.) Qui se sapientes esse profitentur. Comp. LXX. Jer. x. 14.

V. 23. Chrysostom, Παῖτον ἔγκλημα, ὅτι Θεὸν οὐχ

εἶρον δεύτερον, ὅτι καὶ ἀφορμὰς ἔχοντες μεγάλας καὶ σαφῆς τρίτον, ὅτι σοφοὶ λέγοντες εἶναι τέταρτον, ὅτι οὐ μόνον οὐχ εἶρον, ἀλλὰ καὶ εἰς δαίμονας κατήγαγοι, καὶ λίθους, καὶ ξύλα τὸ σέβας ἐκεῖνο....τὴν γὰρ γινῶσιν ἣν ἔδει περὶ τοῦ πάντων ἀσυγκρίτως ὑπερέχοντος ἔχειν, ταύτην τῷ παντῶν ἀσυγκρίτως εὐτελεστέρω περιέθηκαν.<sup>1</sup> Lact. (Inst. Div. l. ii. c. 6.) Duplici ratione peccatur ab insipientibus, quod elementa, id est, Dei opera Deo præferunt, deinde quod elementorum ipsorum figuras colunt. Verse 21. merely pointed to the error so long as it was confined to the mind of the deluded sages, here the Apostle shews how it manifested itself externally. The false conceptions of God gave rise to false representations of him.

Καὶ ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ. The Apostle's object is to set forth the infinite distance of God from all created beings; and, hence the contrast between δόξα ἀφάρτου Θεοῦ and φθαρτὸς ἄνθρωπος. ἀλλάσσειν τὴν δόξαν Θεοῦ, is an Old Testament expression, "כבוד ה' ימיר כבוד" found in Ps. cvi. 20, Jer. ii. 11, Hosea iv. 7. The Hebrew word כבוד denotes generally the *discovery* or *manifestation of the being of God*, and more particularly *his majesty and glory*.

<sup>1</sup> The first charge is, that they did not find God; the second, That they failed to do so, although favoured with the best and most manifest opportunities; the third, That they failed, though calling themselves wise; and the fourth, That they not merely did not find him, but degraded his worship to demons and stones and blocks..... The knowledge which they ought to have had concerning him who is incomparably the most excellent of all, they transferred to that which is incomparably the most vile.

With the כבוד of the invisible glory is contrasted the εἰκὼν. But the polytheists did not even choose the image of the noblest among the perishing creatures; they had recourse to that of the brutes, yea, even of the most despicable of these.

Ἐν ὁμοιώματι instead of εἰς ὁμοίωμα, according to the usual substitution of ἐν for εἰς, when it is a translation of the Hebrew ב. So Ps. cv. 10, ἀλλάξαντες τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μύσχου. Ὅμοιον εἰκὼς is also a Hebraism instead of εἰς εἰκόνα ὁμοῶν דמות גלם. Similar passages are found in Philo the monotheist. See Wetstein and Carpzovius s. h. l. See also in Josephus, the passage c. Apion, 1, 2, where, in forcible terms, he paints how unfit even the noblest substances are to represent the glory of the invisible Jehovah.

## PART FIFTH.

EXPLICATION OF THE THESIS IN THE CASE OF THE  
HEATHEN, WITH REFERENCE TO THE PRACTICAL  
DEPRAVITY INTO WHICH THEY SANK, IN CONSEQUENCE  
OF THEIR SPECULATIVE ERRORS. V. 24  
—32.

THE Apostle, in the sequel, sketches from the life a picture of the monstrous immoralities of the heathen. This subserves his design, which is to manifest their guiltiness and need of a Saviour. At the same time, however, he represents their moral depravity in the aspect of a divine judgment. Nor is there any dis-

crepancy in these two views. For, seeing that in God's government of the world, a sense of guilt and physical evil are inseparably connected with sin, in so far the divine condemnation is thereby always connected with it. John iii. 19. Here the Apostle's attention is principally directed to that arrangement in the moral economy of the world, by virtue of which, the obscuration of a man's knowledge of God, blinds him with respect to practical duty, so as that he becomes capable of dishonouring himself. Theophylact: ὁ γὰρ τὸν θεὸν μὴ θέλων εἰδέναι, εὐθύς καὶ κατὰ τὸν βίον διαφθείρεται.<sup>6</sup> Even the heathen had observed how irreligious men become blinded and enslaved to error as to practical duties, falling into the ἀδόκιμος νοῦς, of which Paul speaks, v. 28; and in this they saw a moral Nemesis of the gods. Lycurg. adv. Leocr. p. 213. Οἱ γὰρ θεοὶ οὐδὲν πρότερον ποιοῦσιν ἢ τῶν πονηρῶν ἀνθρώπων τὴν διάνοιαν παράγουσι.<sup>h</sup> So likewise the verses of Euripides,

ἔταν γὰρ ὀργῇ δαιμόνων βλάπτει τίνα,  
 τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν  
 τὸν νοῦν τὸν ἐσθλόν', εἷς τε τὴν χεῖρ' ἑρέπει  
 γνώμην· ἴν' εἰδῇ μηδὲν ὦν ἀμαρτάνει.

See Ruhnken ad Vallej. Pat. ii. c. 57. With regard to the present case, it is obvious that such a thing as a deification of nature, could only be introduced where there was a defect in the religious and moral sense. On the other hand, however, it was also inevitable that, when once the worship of nature was established,

<sup>6</sup> He that will not know God is speedily corrupted also in his morals.

<sup>h</sup> There is nothing more common for the gods to do than pervert the minds of wicked men.

the religious and moral sense would, even from infancy, be enfeebled, and at last gradually destroyed; whence immorality would necessarily arise. In like manner, as a tendency towards nature, as such, is the peculiar property of both pantheism and polytheism, so is the native tendency of theism towards morality. We may form a still more precise conception of the retribution thus inflicted upon the heathen. God had been degraded not only beneath the divine, but even beneath the human dignity, being represented in the form of a beast. Hence, according to the secret laws of this aberration, man came at last to sink not only below his own rank, but below the brutes themselves. The differentia constitutiva between man and the other animals is the gift of reason. But this distinction is done away for the time during which the blind sinful inclination is awake: and where that is permitted long and powerfully to predominate, the understanding is utterly destroyed, and man sinks to a perfect level with the brute. Nay, by certain unnatural crimes, repugnant to the brute itself, he even debased himself lower. A terrific judgment!

Δὶδ καὶ παρέδωκεν. What has been said above determines the sense of παρέδωκεν. It signifies neither a *violent compulsion*, nor yet a *mere passive permission*. Having once ordained as a law of his moral government, that practical transgression should emanate from the suppression of divine knowledge in the mind of man, God did not, in the present instance, suspend this law, but suffered it to come into operation; and thus by his judgment was evil begotten of evil. It is hence obvious, that in another point of view, it *might also* be said of the heathen, that they *gave them-*

*setes up.* Eph. iv. 19. Strikingly illustrative of this meaning of *παρέδωκεν* is the passage Ecclesiasticus iv. 19, where the author speaks of the conduct of divine wisdom towards the man who voluntarily deviates from her ways. "But if he go wrong she will forsake him, and give him over to his own ruin." Comp. Acts vii. 42. Chrysostom: *Καὶ γὰρ ἔι τις βασιλείως υἱὸς ὢν, τὸν πατέρα ἀλιμύσας ἐλοιπὸ εἶναι μὲν λησίων, καὶ ἀνδροφόνων, καὶ θυμβωρύχων, καὶ τὰ ἐκείνων προσιμῆσαι τῆς πατρῴας οἰκίας, ἀφίησιν αὐτὸν ὁ πατήρ, ὥστε διὰ τῆς πείρας αὐτοῦ μαθεῖν τῆς ἐκείας ἀνοίας τὴν ὑπερβολήν.*<sup>1</sup> Compare Calvin, ad. h. l. *ἐν ταῖς ἐπιθυμίαις.* This is most frequently coupled with *ἀκαθαρσίαν*, which again is made to depend upon *παρέδωκεν*; and the passage is rendered, he "gave them up through their lusts to uncleanness." But the Hebrew mode of construction is the most proper, according to which, *ἐν* stands for *εἰς*, and the *εἰς ἀκαθαρσίαν* is regarded as an elucidation of *ἐν ἐπιθυμίαις*. Thus in the Hebrew, substantives intended to illustrate substantives going before, are connected with them by *ל*. "He gave them up to their lusts, to uncleanness, *i. e.* so that they became unclean." *Ἀκαθαρσία* principally *sensualities*.

*τοῦ ἀλιμύεσθαι* Koppe very needlessly supposes passive. It is better to suppose it medial, and that *ἐαυτοῖς* stands for *ἐν ἀλλήλοις*, for which it is substituted, Eph. iv. 32, and below, v. 27. It is so likewise even in classical authors. See Ast. ad Plat. leg. p. 74.

<sup>1</sup> Were any king's son, despising his father, to join himself to robbers, murderers, and violators of tombs, and prefer their company to his home, the father leaves him to himself, in order that he may learn from experience the excess of his folly.

Ver. 25. οἵτινες, *as being such*, to be resolved by γάρ. This verse is only to be regarded as an illustrative parenthesis intended to point out the retributive nature of their self-inflicted dishonour.

μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει. The words ἀλήθεια and ψεύδος may be regarded as they have been by most interpreters, as abstracta pro concretis. In which case, ψεύδος requires to be translated *idol, what is not God*. Thus in Hebrew the Pagan deities are often called עֲלִילִים, Is. xlv. 20; Jer. iii. 10, xiii. 25. Ἀλήθειαν τοῦ Θεοῦ, according to a well known Hebraism, would then be equivalent to Θεὸς ἀληθής, and the passage of Philo, l. 3, De vitâ Mosis, p. 578, would furnish a striking parallel, where that author says, of the Israelites who had made the golden calf, that Moses was amazed, ὅσον ψεύδος ἀνθ' ὅσης ἀληθείας ὑπελάλαξαντο.<sup>k</sup> It is possible, however, that ἀλήθεια may here signify *the true nature of God*, in contradistinction to that which is ascribed to him when he is represented as corporeal, and resembling the creatures. Ψεύδος would then mean his *imaginary nature*. This signification of ἀλήθεια is frequent even among profane authors, *e. g.* Ælian, Hist. Var. L. ii. c. 3. Ἰππος ἐν εἰκόνι stands in distinction to ἀληθινὸς ἵππος. Polyb. Hist. i. 84, 6. ἐπ' αὐτῆς ἀληθείας ἦν συνιδεῖν, "Be convinced by the thing itself." Ibid. iii. 115, 2. μάχη ἀληθινή. Cicero (Tusc. Q. l. 5,) c. 1, uses *pictura* and *imagines* virtutum for *res* and *veritas*. Ambrose explains the passage as follows: Nomen Dei, qui verus est, dederunt his qui non sunt Dei. Lapidibus

<sup>k</sup> What a lie they had substituted for how great a reality!

enim, vel lignis, vel cæteris metallis auferentes quod sunt, dant illis quod non sunt, hoc est immutare verum in falsum. So also Calvin. Neither is it a bad exposition of Wolf to understand by ἀλήθεια *the innate idea of God*, and by ψεῦδος *the same in its obscured form*.

Ἐσεβάσθησαν. Σεβάζομαι is synonymous with εἰσεσθαι and λατρεύειν. Only some will here have σεβάζεσθαι stand for *inward reverence*, in order that λατρεύειν, which properly signifies *external worship*, may preserve that meaning exclusively to itself.

παρὰ τὸν κτίσαντα is by some rendered *passing by the Creator*, as Beza, Grotius, Heumann, and among the ancients, Hilarius. But although occasionally παρὰ may have this meaning, it is not the one which it most frequently bears. The LXX. Josephus and Philo use it always as the comparative particle, expressing the same as the Hebrew *לְעֵבֶר*, *above, more than*, Xenoph. Mem. i. 4, 14. παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἢ ἄνθρωποι τισεύουσι. So likewise the Syrian. The same thought which is here expressed by the Apostle, is found also expressed by Philo (De Opif. m. p. 2.) τινὲς τὸν κόσμον μᾶλλον ἢ τὸν κοσμοποιὸν θαυμάσαντες. It is a doubtful point, however, whether Paul means, that the deities represented by statues, were powers of nature, in which case he contends against a *theologia naturalis*, or whether his thought be, that inasmuch as these representations were material, matter was the object of adoration to the heathen.

ὃς ἐστὶν εὐλογητός. This doxology it is customary both for Jews and Mahometans to append to the name of God, whenever any thing unworthy requires

to be said of the Divine Being, as if the writer wishes to remove every suspicion of his acquiescing in the impious words. In an Arabian work, Cod. MS. Bibl. Reg. Berol. on the various religious sects of Isfrajini, the pious Mahometan subjoins after every heresy of which he makes mention: "God is exalted above what they say." Doxologies of the kind are found elsewhere in Paul's writings, Gal. i. 5, 2 Cor. xi. 31. *εὐλογητὸς worthy of praise, blessed.* Chrysostom: ἀλλ' οὐ διὰ τοῦτό τι παρεστράφη, φησί· αὐτὸς μὲν γὰρ εἰς τοὺς αἰῶνας εὐλογητός. Ἐνλαῦθα δείκνυσιν ὅτι οὐχ ἑαυτῷ ἀμύνων εἴασεν αὐτοὺς, ὅπου γε αὐτὸς οὐδὲν ἔπασχεν.<sup>1</sup>

V. 26. After having thus pointed out the retributive hand of God manifested by the accordance between the penalty inflicted upon the sin, and the sin itself, he resumes the delineation of the former, which had been commenced in verse 24, and he uses the same words to connect as he had there done. *Unnatural lust*, of which the Apostle here speaks as the lowest stage of debasement, prevailed in the old world among most heathen nations. In Greece it was in some places forbidden by law, in others, as for example in Crete, tolerated by the state. At the period in which our Apostle writes, it broke out to the most revolting extent not only at Rome, but over the whole empire. He who is unacquainted with the historical monuments of that age, especially Petronius, Suetonius, Martial, and Juvenal, can scarcely

<sup>1</sup> But thereby, says the Apostle, he received no wrong, for he is blessed for ever. Here he shews, that it could not be to avenge himself that God gave them up, for he suffered nothing.

figure to himself these excesses so frightful as they really were. A view into this moral corruption has been opened up by Meiners in his *Geschichte des Verfalls der Sitten und der Staatsverfassung der Römer*, Leipzig, 1791. See also Neander's *Denkwürdigkeiten*, b. i. s. 143.

παθή ἀτιμίας by a Hebrew idiom for ἀτιμότατα. Chrysostom: πάσχει ἐν τοῖς ἀμαρτήμασιν ἡ ψυχὴ μᾶλλον, καὶ κατασχύνεται, ἢ τὸ σῶμα ἐν τοῖς νοσήμασι.<sup>m</sup> The Apostle here mentions, in the first instance, the shamelessness of that sex, to which modesty is indispensable. The degeneracy of women is spoken of by Seneca, (Ep. 95.) Martial, (Epigr. l. 1. ep. 90, ad Bassam,) Athenæus, (Deipnos, l. 13, p. 605.) Women addicted to the crime alluded to were common in Lesbos, and were called τριβάδες, ἑταιρίστριαι.—Χρῆς, usus venereus.

V. 27. ἐξηκαύθησαν. Ἑκαίω antiquè ἐκκαύω, also ardere, and καταφλέγω, αἰθεσθαι τῷ ἔρωτι are usual expressions for *lascivious desires*, so ἔρξις.—Ἀντιμισθία, merces par operæ.—Ἐν ἑαυτοῖς. Ἐν, like the Hebrew ל, instrumentum. ἑαυτοῖς stands for ἀλλήλοις *one by another*.—Πλάνη is, in the Septuagint, the translation of יָשׁוּב *revolt*; it also means *idolatry*.

Of the punishment itself Theodoret thus speaks: ἃ γὰρ οὐδεὶς αὐτοῦς τῶν πολεμίων ἐπειράθη διαθεῖναι ποτὶ, ταῦτα μετὰ πάσης ἀσπάζονται προθυμίας καὶ ἦν οὐδεὶς ἀν αὐτῶν δικαστὴς κατεψήφισατο τιμωρίαν, ταύτην αὐτοὶ καθ' ἑαυτῶν ἐπισπῶνται.<sup>n</sup> Chrysostom, Ἐπειδὴ γὰρ περὶ γέν-

<sup>m</sup> More than the body by disease, does the soul suffer, and is put to shame, by sin.

<sup>n</sup> What none of their enemies ever attempted to inflict

νης και κολάσεως λέγων, νῦν οὐκ ἐδόκει πιστὸς εἶναι τοῖς ἀσεβέσι, καὶ οὕτω ζῆν προαιρουμένοις, ἀλλὰ καὶ καταγέλαστος, δείκνυσιν ἐν αὐτῇ τῇ ἡδονῇ ταύτῃ τὴν κόλασιν οὖσαν. εἰ δὲ οὐκ αἰσθάνονται, ἀλλ' ἡδοναί, μὴ θαυμάσης· καὶ γὰρ καὶ οἱ μαινόμενοι καὶ οἱ φρενίτιδι κατεχόμενοι νόσῳ πολλὰ ἑαυτοὺς ἀδικούντες, καὶ ἐλκεῖν ἀπράσσοντες, ἐφ' οἷς αὐτοὺς ἕτεροι δακρύουσι, γελῶσι καὶ ἐντροφῶσι τοῖς γινομένοις αὐτοῖς. ἀλλ' οὐ διὰ τοῦτο φαμεν αὐτοὺς ἀπηλλάχθαι κολάσεως, ἀλλὰ καὶ δι' αὐτὸ μὲν οὖν τοῦτο ἐν χαλεπωτέρῳ εἶναι τιμωρία, ὅτι οὐδὲ ἴοασιν ἐν οἷς εἰσιν. οὐ γὰρ ἀπὸ τῶν νοσούντων ἀλλ' ἀπὸ τῶν ὑγιαίνοντων, δεῖ φέρειν τὰς ψήφους.<sup>ο</sup> Pelagius: Ita ut quasi amentes ipsi in se suorum sint vindices delictorum.

V. 28. The Apostle had shewn in v. 21, that the suppression of the innate knowledge of God among the heathen, entailed, as a necessary conse-

upon them, they with all alacrity embrace, and what no judge ever decreed as a punishment, they voluntarily entail upon themselves.

° For as when he spake of hell and punishment, he seemed to the wicked, and such as followed that kind of life, to be now unworthy of belief, and more an object of ridicule; he shews that the punishment of the pleasure lies in the pleasure itself. And though men may not be sensible of this, but rather the contrary, do not you, on that account, be surprised. In the same way, madmen and those who labour under the delirium of a fever, do much injury to themselves, and commit such pitiful things, as make others weep for them; and yet they laugh all the while, and are delighted with what they have done. But we do not, for that reason, pronounce their case to be the less unhappy; on the contrary, we deem their misery aggravated by the circumstance that they are unconscious of it. For we must take the opinion not of the sick, but of them that are whole.

quence, a perversion of the reflective powers, and wrong conceptions of the deity, such as they ought to have been ashamed of. He extends this thought, and shews that the same cause gave rise to a blindness on moral subjects in general, which was no less disgraceful to them. And it is always found, that the want of a sense of religion blunts the sense for general morality. This, the natural consequence of things, according to the economy of the moral world at present obtaining, and which is founded on the nature of God, the Apostle again lays down, as he had done before in verse 24, *as a Divine judgment.*

ἔχειν ἐν ἐπιγνώσει may be regarded as a circumlocution for the verb ἐπιγινώσκειν, according to the common practice of forming such circumlocutions with ἔχειν and ἐν, ἔχειν ἐν ὁργῇ for ὁργίζεσθαι, ἔχειν ἐν αἰτίαις for αἰτιάζεσθαι; so in Latin, in spe habere for sperare. See Vig. ed. Herm. p. 608. In this instance, however, it may possess a peculiarsignificancy, like ἔχειν τὸν λόγον τοῦ Θεοῦ μένοντα ἐν ὑμῖν, John v. 38. It seems indeed to denote *continuance, persevering in the knowledge of God.* Δοκιμάζειν originally means *to prove*; then *to favour or choose*, and is equivalent to δοκιμον ἡγεῖσθαι; as δεδοκιμάσμεθα, 1 Thes. ii. 4, is also to be understood. Comp. Joseph. Antiq. ii. 7. 8. τὰ μὲν οὖν ὀνόματα δηλώσω τοῦτων οὐκ ἐδοκίμαζον, where we must translate it “I did not think it right.” The Arabian version gives the meaning “as they would not resolve.” In the English translation, (one which is in many respects admirable,) it is given with great precision, “as they did not like to retain God in their knowledge.”

Erasmus: Non visum est eis Deum quem cognoscebant, agnoscere et venerari.

ἀδόκιμον νοῦν stands by paronomasia, with reference to ἐδοκίμασαν. ἀδόκιμος may be taken either as active or passive. As active, it would signify a mind *incapable of proving*, as passive, *reprobate*. Erasmus: Mens reproba quæ omnibus displiceat. The Syrian, *a vain mind*. Beza characterises this sense as flat, and doubtless, the other, viz. *a blinded mind*, one that is *no longer capable of judging*, is far more significant. It casts a stronger light upon the retribution in the case. So Limborch, Wolf, and others. The old French translation, which follows that of Beza, is “un jugement dépourvu de tout jugement.” Adopting this sense, ἀδόκιμος νοῦς would be equivalent to ἀκρίσια. It ought, however, to be taken into account, that the use of this word, in an active sense, must be considered as still undemonstrated. It is true, that adjectives in ιμος, have an active no less than a passive import, as, *ex. gr.* τρέφιος, μάχιμος. With most authors, however, they are used almost exclusively in the passive signification. This is likewise the case with ἀδόκιμος, which frequently occurs, both in the classics and in the New Testament. Beza holds that it is employed actively in Tit. i. 16. Thus sometimes νόμισμα ἀδόκιμον, “money which the assayer does not approve,” stands for οὐ χρήσιμον. Polyb. Hist. vi. 45, 4, ἀδόκιμος ἐστὶ παρὰ Λακεδαιμονίους ἡ τοῦ διαφόρου τίμησις. “The Lacedemonians declare all the worth of money to be nothing.”

ποιεῖν τὰ μὴ καθήκοντα. This denotes in general *actions inconsistent with the moral dignity of man*. It is well

known as a *terminus technicus* of the Stoics, and by Cicero is translated *officia*.

V. 29, 30. Without any definite order the Apostle, as at 2 Tim. iii. 2, now enumerates a long catalogue of sins, such as among the heathen were connected with polytheism. It must not be left out of view that this picture of the corruption of morals must have been the more striking to the Apostle's readers, inasmuch as they were eye witnesses of the wild excesses to which depravity was carried in the profligate metropolis. See besides the works of Neander and Meiners already referred to, Corn. Adami *Observ. Philol. Theol.* t. ii. Grotius and Wetstein, a. h. l. The only testimony we produce of contemporaries is that of the Greek Pausanias, (*Græciæ Descriptio*, l. viii. c. 2.) 'Ἐπ' ἐμοῦ δὲ (κακία γὰρ δὴ ἐπὶ πλεῖστον ἤϋξετο καὶ γῆν τε ἐπενέμετο πᾶσαν καὶ πόλεις πάσας) οὕτως θεὸς ἐγίνετο οὐδεὶς ἔτι ἐξ ἀνθρώπου πλὴν ὅσον λόγῳ καὶ κολακείᾳ πρὸς τὸ ὑπερέχον. And that of the Roman Seneca. (*De Irâ*, l. ii. c. 8.) *Omnia sceleribus ac vitiis plena sunt. Plus committitur, quam quod possit coercitione sanari. Certatur ingenti quodam nequitiae certamine: major quotidie peccandi cupiditas, minor veracundia est. Expulso melioris æquiorisque respectu, quocunque visum est, libido se impingit; nec furtiva jam scelera sunt, præter oculos eunt. Adeoque in publicum missa nequitia est, et in omnium pectoribus evaluit, ut innocentia non rara sed nulla est. Numquid enim singuli aut pauci rupere legem? Undique, velut signo dato, ad fas nefasque miscendum coorti sunt.*

Πεπληρωμένοι. Even profane authors employ the

verba plenitudinis in reference to actions as well as dispositions. Πᾶς, ܠܕ, *of every kind*.

Πορνεία is omitted in many manuscripts ; by several it is placed after πονηρία. The Syrian reads πικρία instead of πονηρία. It is obvious, therefore, that either πονηρία or πορνεία is false. Judging from external reasons, the last must be given up. According to internal, the first. πορνεία, if wanting, would be an omission in the specification of all other sins ; whereas πονηρία is rendered superfluous by the use of κακία. Still, however, the very circumstance of πορνεία seeming to be absent, furnishes a reason for its having been interpolated.

πονηρία beside κακία may have the special meaning of cupiditas nocendi, malitia. Ammonius de diff. verb : κακὸς πονηροῦ διαφέρει ὥσπερ ὁ ἄκακος τοῦ ἀγαθοῦ, κακὸς μὲν γὰρ ὁ πανοῦργος, πονηρὸς δὲ ὁ δραστικὸς κακοῦ. κακία may however bear the sense of *wickedness*, which Suidas adopts in this passage. Δόλος, Juv. 3, 41. Quid Romæ faciam? mentiri nescio. Κακοήθεια specially signifies malevolentia. The Vulgate translates it malignitas. Ammon expounds κακία κεικρυμμένη. Ψιθυριστής *a secret*, καταλάλος *an open slanderer*. Θεοστυγής may be taken passively, with the circumflex upon the last syllable. This is its usual sense, in which it is synonymous with θηλατος. Vul. Deo odibiles. But it may also be taken actively, and then it has the accent upon the penult, and means abhorrentes a Deo, being derived from θεοσύγης, a synonyme of θεομίσης, although it cannot be proved that compounds of the third declension, when used in an active sense, change the accent. Thus Theodoret,

Ecumenius, and Beza. As it is human vices which are here spoken of, the active appears the more probable signification, and it would immediately lead the mind to think of those heathen mentioned by Cyprian, who, whenever a calamity befel them, used to cast the blame of it upon God, and denied a providence. Superstition, however, even begat a hatred of the gods, as is shewn by Plutarch, in his work, *περὶ δεισιδαιμονίας*. 'Υξίσται is often, by Josephus, placed side by side with ἀσεβής, the former denoting *pride towards a fellow creature*, the latter *towards God*. The Emperors uttered the most shameful indecencies in the ears of honourable men, and forced them to actions of the same kind. See fearful vouchers of this fact, in the life of Heliogabalus by Ælius Lampridius, in Script. Hist. Aug. 'Υπερηφάνους. Theoph: καταφρόνησις πλὴν αὐτοῦ τῶν ἄλλων. Ἀλαζόνας This vice defined by Plato ἕξις προσποιητικὴ ἀγαθοῦ ἢ ἀγαθῶν μὴ ὑπαρχόντων. Polybius (Hist. 4. 3, 1.) speaks of an ἔμφοτος ἀλαζονεία among the Ætolians. Plautus translates ἀλαζῶν gloriosus. Martial describes the manners of the Romans as personatos. Ἐφευρέται κακῶν. 2 Macc. vii. 31. Σὺ δὲ πάσης κακίας εὐρετής γενόμενος. Philo uses the same expression. Tacitus, Repertores flagitiorum. In these times, new refinements in pleasure and luxury, and new tortures and cruelties were invented every day.

V. 31. Ἀσύνητοι in the Hebrew sense, in which *μωρὸς* elsewhere appears, signifies *stupid about things divine*, and comprehends *moral delinquency*. Comp. Ecclesiasticus xv. 7, 8, where ἀσύνητοι and ἀμαρτωλοί are

placed parallel to each other. *'Aσlogyn without affection for relations, especially without filial and parental love.* Emperors murdered their parents, and violated their sisters. *\*Aσπονδοι* is by some codices improperly omitted, perhaps from having been thought entirely synonymous with *ἀσύνθετοι*; it has the peculiar meaning of *implacable*. So the Syrian and Vulgate. Polyb. (Hist. i. 65, 6,) speaks of a πόλεμος ἀσπονδος, *a war for life or death*, and Tacitus says of the Romans of his age: Non sperandum esse, ut qui pacem belli amore turbarent, bellum pacis charitate deponerent. *\*Ανελεήμονες*. Melancthon: *Crudelis est qui lædit alium atrociter sine justa causa, immisericors, qui, cum probabilis causa est, non mitigat justam asperitatem.*

V. 32. By these words the Apostle, on the one hand, seeks to complete the picture of the moral corruption of the heathen, by specifying, as it were, its extreme point, and on the other, intends again to inculcate the leading thought, that on account of that moral corruption, they are involved in guilt. Accordingly, he refers back to the fact that they have an inward law (c. ii. 14,) which in spite of the suppression of their original knowledge of God, avouches to them the baseness of their dispositions. With respect to his designing in these words to mark as it were the acme of the depravity, this may seem less fully attained, inasmuch as to approve of wickedness may be thought less criminal than the commission of it. It must, however, be remarked, that in many instances, civil law prevents the breaking out of evil, and that

what chiefly imparts moral worth to man is the nature of his dispositions or inclinations. Moreover, there are many manifestations of sin which emanate from the momentary power of passion, and are afterwards seriously repented; and hence it implies a higher degree of depravity, when in cold blood we can find satisfaction in the wickedness of others. The scope of the Apostle is contravened, by supposing, as Grotius does, that the philosophers are here intended, as those who, even in theory, had pronounced certain sins to be lawful; Aristotle justifying revenge, and the Epicureans and Stoics sodomy and incest. The Apostle evidently speaks of something which applies to the heathen as such.

Δικαίωμα τοῦ Θεοῦ equivalent to *πῆ law or ordinance*. In profane authors, *sentence, right, statute*. Melancthon, correctly: *Lex naturæ eademque Dei; est enim lux a Deo in mentibus nostris condita.*

ἄλλοι θανάτου. Θάνατος may either be taken in a more extensive sense for *misery, punishment*, or in a more confined, for *death*, the greatest of all bodily punishments for the greatest of all transgressions, *defection from God*, which is manifest in these sins.

We have still to mention another reading, given among the Greeks by Isidorus Pelusiota, so early as the fifth century, and which has found its way into the Vulgate: οὐ μόνον οἱ ποιεῦντες αὐτὰ ἀλλὰ καὶ οἱ συνευδοκοῦντες. It is, however, neither confirmed by external authority, nor does it harmonize with the context or the scope of the Apostle. And there are just as few reasons, external and internal, to approve of the inter-

potation of οὐ συνῆκαν before ἔτι, which has been made in some later codices and the vulgate, which thus translates: Qui cum justitiam Dei cognovissent non intellexerunt quoniam (quod).....morte digni sunt. This reading has obviously had its source in the inability of those who proposed it to seize the profound meaning in the words of Paul, which led them to substitute another, in order to escape from their embarrassment.

## CHAPTER SECOND.

### ARGUMENT.

AFTER having thus described the miserable state of the heathen through sin, the Apostle turns to the Jews, who looked upon themselves as greatly superior; and at first, by evident allusions, without directly naming them, but afterwards using undisguised rebukes, he shews that their condition is even worse than that of the heathen, because, while the perfect knowledge with which they are favoured, and on which they place reliance, increases their responsibility, they still manifested no greater holiness in their life. Accordingly God, whose decisions are never influenced by partiality, must necessarily judge the Jews, supposing their dispositions to be worse, by a severer rule than the heathen.

### DIVISION.

1. The mere knowledge of what is good does not free from sin. V. 1—11.
2. God judges of men according to the different means of grace and degrees of knowledge vouchsafed to them. V. 12—16.
3. By this rule, the Jew who is favoured with a variety of means of grace and superior knowledge, and still breaks the law, is worse than the heathen, who, without these external advantages, is faithful to the law within him. V. 17—29.

## PART FIRST.

THE MERE KNOWLEDGE OF THAT WHICH IS GOOD  
DOES NOT EXEMPT FROM SIN. V. 1—11.

V. 1. IT entered into the plan of the Apostle to speak of the Jews as well as the Gentiles, and prove to them also their need of salvation. A natural transition to this subject here presented itself. In the last verse of the first chapter, he incidentally mentioned that the heathen, although possessing a knowledge of the Divine will, approved notwithstanding of sin; and this very naturally called his countrymen, the Jews, to his remembrance, who were always ready to condemn the heathen as sinners, and who might, from the judgment he had pronounced, have taken occasion for vain glory. He does not as yet, however, openly state the contrast between those who recognise sin to be criminal, and yet approve of and take pleasure in it, and those who, although they condemn, still practise it, as a contrast obtaining between heathens and Jews; but he states it, which indeed it is, as one applicable to all men. He thus in some sort, divides mankind into avowed sinners and pretended saints. In a way precisely similar, he had said in v. xviii. c. I, ἐπὶ πᾶσαν ἀσέβειαν τῶν κατεχόντων, where the truth is brought forward as of universal application. Bugenhagen: Hæc non *solum* de Judæis accipienda, verum de omnibus hominibus qui faciles

sunt ad judicandum alios, tamen *præcipue* de Judæis dicuntur. That St. Paul, in this general address, has the Jews principally in view, appears more clearly even at the 4th and 5th verse, and at the 11th it comes fully into light. Augustine (Prop. 8.) and Stolz take the same view. The context is decisive against supposing with Clericus, that he here speaks of the Gentile philosophers, or with Chrysostom, Theodoret, and Grotius, of the Gentile magistrates. It is also decisive against the opinion of Calvin, that he alludes to the mutual judgments which the heathens passed upon each other.

Διό. To what this causal particle refers, it is not easy to say, as we should rather have expected one expressive of a contrast; such as ἀλλὰ. We must presume, that the Apostle had in view, what does not at once meet the eye, a causal connection between the inexcuseableness of the person judging, and the 32d verse; and this, as Grotius has remarked, is just that connection which we have already sought to trace. He very frequently appends a long explication to a thought founded but not enunciated, or perhaps only incidentally expressed in the preceding context. The διό here denotes some such sequence of ideas as the following. "I have upbraided those who, having a sense of what is right, approve of sin in others. By this, however, it is not meant that every one is justified who merely condemns his neighbour."

ὃ ἀνθροπῶν. Donatus upon Terent. Adelph. i. 2, 31. Homo de iis dicimus, quos parce reprehendimus. So

Plut. De Superstitione c. 7 : ἔα μὲ, ἄνθρωπε, δίδου δίκην.

ἐν ᾧ may signify after the Hebrew, *because that*, like בְּאִשֶּׁר ; so Erasmus and Beza. It may also be taken in the Hebrew acceptation, *in the matter wherein*. So the Vulgate. This gives force to the conclusion.

κρίναις, according to the Hebrew, synonymous with κατακρίνω. It may, perhaps, appear extraordinary in the Apostle to assume, as he here does, that the Jews would at once acknowledge that with which he charges them. But, in the first place, he as yet speaks, without having named the Jew, and only covertly summons him, as it were, to search his conscience; just as Jesus did with the Pharisees, in the case of the adulteress. Moreover, it must also be remarked, that at this period, depravity among the Jews was unprecedentedly great. In proof of which, we require only to open Josephus, and peruse his delineation of the life of the courtiers, and history of the court of Herod the Great.

V. 2. The connection of this with the preceding verse is well given by Calvin : Concilium Pauli est blanditias hypocritis excutere, ne se magnum aliquod adeptos putent, si vel a mundo laudentur, vel se ipsi absolvant ; quia longe aliud examen eos in cœlo maneat.

οἰδαμεν. Koppe deems that there is here an allusion to the Jews, who boasted that they alone possessed the true knowledge. But the Apostle has rather in view, those apprehensions of a divine judgment, which are spread among all mankind, and to which

he had alluded in verse 32. Grotius: *Ipsa ratio nos docet.*

*κατὰ ἀλήθειαν* in profane authors, is the common form of asseveration; in like manner as *ὄντως*, or *τὸ ἀληθές*. The Hellenistic dialect generally uses *ἐν ἀληθείᾳ* or *ἐπ' ἀληθείας* in this sense. In the LXX. however, *κατ' ἀλήθειαν* signifies *agreeably to truth or justice*. According to which Beza expounds correctly: *Ex ipsius rei natura, de qua apud Dei tribunal dijudicanda quaeritur, non ex ulla recti specie.* This signification likewise agrees better with the train of thought, as Paul is speaking against hypocrites.

V. 3. The nerve of the first part of the chapter. Knowledge without corresponding dispositions is of no avail. Pelagius: *Si enim tu peccatorem tibi similem judicas, quanto magis Deus justus te judicabit injustum?* Chrysostom: *τὸ σὸν οὐκ ἐξέφυγες κρίμα, καὶ τὸ τοῦ Θεοῦ διαφεύξῃ.*<sup>a</sup>

V. 4. The Apostle presupposes that the hypocrite, or, to take it now more specially, the Jew, will be too hardened to acknowledge his sinfulness, and will rather choose to infer his innocence from his impunity, which is the common character of hypocrisy; he therefore appeals pointedly to another life. Could it be supposed that he here speaks of the Israelites as a people collectively, which is not probable, the Jew might perhaps have concluded from the permanence of the theocracy, the favour of God towards him. Beza, who imagines the punishment of the heathen to be intended, remarks, that from the prosperity and growth

<sup>a</sup> You have not escaped your own judgment, and shall you escape that of God?

of the Roman empire, they inferred that they enjoyed the divine approval. But it is quite obvious that the Apostle does not again revert to the heathen. The substance of the whole argument is thus given by Theophylact: Εἰ δὲ διὰ τὸ μήπω κολασθῆναι, καταφρονεῖς τοῦ πλούτου τῆς ἀγαθότητος, αὐτὸ τοῦτο εἰς πλείω σοι κέλασόν ἐστιν. Ἡ γὰρ μακροθυμία, τοῖς μὲν πρὸς διόρθωσιν αὐτῆς χρωμένοις, σωτήριος· τοῖς δὲ εἰς προσθήκην ἁμαρτίας δαπανῶσιν ἀβλήν, τιμωρίας μερίζονός ἐστιν ἀφορμή· οὐ παρὰ τὴν αὐτῆς φύσιν, ἀλλὰ παρὰ τὴν ἐκείνων σκληρότητα.<sup>b</sup>

πλούτος τῆς χρηστότητος. The Hellenists are fond of translating the Hebrew כֶּחֶם by πλούτος. Ps. lxi. 16; cvi. 7. Χρηστότης is *love in general*. ἀνοχή and μακροθυμία is *this love modified by God's relation to sinners*.

Ἀγνοῶν. Ἀγνοέω signifies not merely *not to know*, but *not to acknowledge* or *consider*. So in the Hebrew ידע, and also in the Hellenistic, Wisdom of Solomon, vii. 22.

τὸ χρηστὸν. The neuter adjective for the substantive χρηστότης, as frequently occurs. See i. 19.

Ἀγεί. In the Hebrew, as in other languages, verbs in the present often denote *endeavour*. (S. Glassius, Philol. sacra, p. 765.) So here *seeks to lead thee*.

<sup>b</sup> If you take occasion from your impunity hitherto, to despise the riches of his goodness, that itself will aggravate your punishment. For to those who improve it for their amendment, his long-suffering is of saving efficacy, but to such as waste it in accumulating sin, it is the occasion of a doom more severe; not by reason of its own nature, but of their hardness.

V. 5. By neglecting to take advantage of the long-suffering of God for his salvation, man adds impenitence to his sinfulness, and thus makes an accumulation of guilt. This is called *θησαυρίζειν*, which the LXX. use instead of *אצק*, Amos iii. 10, and also for *צבר*. In the same manner the Rabbins employ *נבן* metaphorically. Bava Bathra, f. xi. 2. Hardness of heart betokens a deficiency of love. Love inclines to the reception of the beloved object ; hence, susceptibility for the *μακροθυμία* of God.

*Ἐν ἡμέραις ὀργῆς* does not merely stand for *εἰς ἡμέραν*. The expression is pictorial ; the Apostle figuring to himself the event. The Old Testament, agreeably to the idea of a retribution which pervades it, always represents the Divine blessing as coming after a previous time of sifting and purification. Such seasons are called *יום נורא*, sometimes *יום זעם* Ez. xxii. 24.—*יום עף* Zeph. ii. 2, 3. The New Testament proclaims such a period of general sifting ; after which, the kingdom of Christ, purified from all the dross of evil and sin, shall be gloriously established. This great period bears particularly the name of *ἡμέραι ὀργῆς* Rev. vi. 17 ; also *ἡ μέλλουσα*, and *ἡ ἐρχομένη ὀργή*. *Ἡμέρα* is figurative. In the Koran it is even more emphatic, where the day of judgment is called *the Hour*, c. 9, Sura 6.

V. 6. The *ἔργα* of a man, are the manifestation of his disposition. His disposition cannot be sanctified otherwise than by his being filled with the love of God, and that can only take place when he is penetrated with the belief of things divine. Hence, the texts in which salvation is made dependent upon

works, do not stand in contradiction to those, where it is made to depend upon religious faith. In a certain degree, even the morality of the heathen may rest upon religious faith, and in so far be pure. Accordingly, the Apostle does not here mean the *ἔργα νομοῦ*, which only in an outward manner, correspond with the requirements of a holy God, but the *ἔργα ἀγαθά*. Whether at all, and to what extent, it is possible for man without the redeeming influence of the Spirit of Christ, to execute such *ἔργα ἀγαθά*, and yield entire satisfaction to the law of God, are questions which he leaves totally untouched. His only object is to designate two distinct classes of men; those who, possessing moral seriousness, really labour in their actions to fulfil the law, and those who, pretending to be holy, condemn others, and deceive themselves about their own condition.

V. 7. κατ' ὑπομονὴν ἔργου ἀγαθοῦ. Ὑπομονή is *perseverance*. In this sense, the verb is used by classical authors. Plato de Leg. x. 9. In Xenoph. Cyrop. l. vii. c. 1. § 30, it signifies *the continuance* of an enemy's attack. So Œcumenius: ὑπομονὴν εἰπὼν, γενναίως ἔχειν διδάσκει πρὸς τοὺς πειρασμούς.<sup>c</sup> Paul wishes to express that occasional virtuous emotions are not enough, but that the direction of the character must be habitually towards what is good. It is clear from the union of these words with *ζητοῦσι*, that he pre-supposes the existence of a *disposition*, and regards perseverance in action as the symptom of a lively principle within.

<sup>c</sup> By the word *perseverance* he teaches us vigorously to resist temptation.

Δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν is a Hendiatría borrowed from the Hebrew, and should be translated *a glorious and honourable immortality*. Reversely, Ambrose considers ἀφθαρσίαν, as a predicate of τιμὴ, and this gives him occasion to make the beautiful remark. "Paul here speaks of the superior degree of glory which awaits the Christian in the life to come. In præsentī enim honor vel gloria, frequenter amittitur, quia corruptibilis est qui dat, et quod dat, et qui accipit." Τιμὴ is often coupled with δόξα. Heb. ii. 7, 1 Tim. i. 17, especially 1 Pet. i. 7. And then the two words answer to דָּוָר וְדָוָר. Chrysostom has the following fine observation upon them as here used. "Behold how in discoursing of the things to come, being unable to describe them, he but calls them *glory* and *honour*. For as they surpass all that is human, human things cannot supply any image adequate to represent them. From among the objects of this earth, however, which seem to us the brightest, he instances, (and he could do no more,) *glory, honour and life*." Œcumenius does violence to the language, when he here supposes a hyperbaton, and construes the words in the following manner: τοῖς καθ' ὑπομονὴν ἔργου ἀγαθοῦ ζητοῦσι ζωὴν αἰώνιον, ἀποδώσει δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν. Equally violent and unnecessary is the procedure of Beza and Herzog, who construe ἔργου ἀγαθοῦ with δόξαν, and thus translate: Qui secundum patientem expectationem quærunt boni operis gloriam. In that case, ἀφθαρσία would require to be construed in like manner with ἔργου ἀγαθοῦ, which would be totally unintelligible.

V. 8. τοῖς δὲ ἐξ ἐπιθείας. Ἐξ forms with the noun a

periphrasis for the adjective, as in Phil. i. 16 and 17, where we have both *οἱ ἐξ ἀγάπης* and *οἱ ἐξ ἐριθείας*. So also *οἱ ἐκ στοᾶς* and *οἱ ἐκ περιτομῆς*, 1 John iv. 5. Theophylact explains it, *πονηροὶ ἀπὸ φιλονεικίας*. Beza: Litigiosi sive dogmata sive mores spectentur. Pelagius: Contentiosus qui aliquid contra suam conscientiam nititur defensare. This would be consistent with the ordinary usage of the Greek language. The Hellenistic sense of the word, however, is greatly preferable, corresponding as it does with the usual signification of *בַּתְּרָמָה* to be stubborn, which is specially employed to characterize the wicked, Deut. xxi. 20. Hence, the Septuagint have also *ἐρεθίζειν τὸν θεὸν* and *ἐρίζειν τῷ θεῷ*. In the Æthiopian version, it is rendered *the apostate*.

Ἀπειθοῦσι μὲν τῇ ἀληθείᾳ. What ἀληθεία is here meant? It is most natural to suppose the same which was treated of in the first chapter, viz. *the universal moral and religious sense*. Correctly Calvin: Veritatis nomine simpliciter regula divinæ voluntatis, quæ sola veritatis lux est, designatur. Nihil medium est quominus in peccati servitium mox concedant, qui subjugari a Domini lege noluerunt. Pelagius and Cæcumenius take it in a more restricted sense, viz. *the truth of the gospel*; and Ambrose in a narrower still, *the truth that there is an eternal judgment*. The ἀπειθῆω signifies a *headstrong intentional sinning*. Theodoret: οὐ τοῖς ἐκ περιστάσεώς τινος ὀλισθαίνουσιν εἰς αὐτήν, ἀλλὰ τοῖς μετὰ πολλῆς αὐτὴν μετιοῦσι σπουδῆς.<sup>d</sup>

<sup>d</sup> Not those who fall into it by some misfortune, but those who pursue it with great eagerness.

πειθομένοις δὲ. Œcumenius ἰκὼν γὰρ πείθεται ὁ πειθόμενος. Ἀδικία is opposed, as in 18th verse of the 1st chapter, to ἀληθεία, *unrighteousness*, sinful inclinations, which withstand the moral consciousness. The terms θυμὸς καὶ ὀργή are probably synonymous, and both are used to strengthen the emphasis. A difference between them may, however, be discovered. Ammonius: Θυμὸς μὲν ἐστὶ πρόσκαιρος, ὀργή δὲ πολυχρόνιος μνησικαχία. Eustathius makes θυμὸς *anger rising within*, ὀργή *vented outwardly*. When aversion and positive anger at sin, and, in so far, penal justice, are ascribed to God, we must necessarily abstract the element of passion and irregularity, which usually mingles with these emotions in human beings, and is even implied in the terms θυμὸς and ὀργή. There is here an anomaly in the syntax, seeing that these words, like ζῶν αἰώνιον ought to stand in the accusative; but while in that case, Paul supplies ἀποδώσει, in the present he probably had καταβύσσει in his mind.

V. 9. This and the 10th verse contain a summary of what was said in verses 6, 7, and 8; the Apostle besides, expressly intimating to whom his words in these former verses were meant to apply, viz. to Jews and Heathen. Beza: Thesis posterior ad hypothesin applicatur. A verb requires to be supplied to ἵπαι πᾶσαν ψυχὴν. As θυμὸς καὶ ὀργή expressed what are the effects of human sin upon God, so do θλίψις and στενοχωρία the manifestation of these effects towards man. The two words are frequently coupled in profane authors, as צרה וצוקה the synonymous ones are in Hebrew, Is. xxx. 6. The distinction between them, if a distinction must be made, is suggested by Paul

himself in 2 Cor. iv. 8, *θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι*, where, by the first, he intends *outward calamities*; by the second, *secret anguish*.

*ἐπὶ πᾶσαν ψυχὴν*. Ambrosius: Desuper animam dicit, ut spiritualem poenam intelligas, non corporalem, quia animam invisibilibus poenis arctabitur. It is better, as Pelagius observes, to take *ψυχή*, as like *שׁפּחַ* paraphrastic for *person*.

*Ἰουδαίου τε πρώτον καὶ Ἑλλήνος*. *πρῶτον* is here to be rendered *in the first instance*, and the import of the words is, that Divine justice will begin by manifesting itself upon those who stood in the most defined and intimate relation to it. It will be the Jews who shall, as it were, first make their appearance before the judgment seat, and that, in consequence of their close connection with God. Precisely the same is the meaning of *πρῶτον* in the similar expression, c. i. 8. And hence, the explication here given of it by Origen and Chrysostom, although involving a just principle, is not admissible. They suppose it to express, that the Jews, as having possessed a greater measure of knowledge, will be so much the more severely punished. Chrysostom: *Ὁ γὰρ πλείονος ἀπολαύσας τῆς διδασκαλίας, μείζονα ἂν εἴη καὶ τιμωρίαν ἄξιος ὑπομεῖναι παρανομῶν*.<sup>6</sup>

V. 10 and 11. *Δόξα καὶ τιμὴ* is the Hebrew *דוד יהוה*. *Εἰρήνη* is *שלום* *salvation, blessing, שׁוּב פְּנִים* to receive a person, kindly entertain, favour; and then in a bad sense, when applied to a judge, to

<sup>6</sup> For he that has had the advantage of better instruction, must deserve to endure a greater punishment when he transgresses.

*regard the person instead of the cause.* This in the New Testament is the sense of *πρόσωπον λαμβάνειν* or *εἰς πρόσωπον βλέπειν*. What the Apostle therefore means to say is, that in the judgment, God will not favour the Jew for the sake of his person, *i. e.* because he is a Jew, but look only to the merits of the case, even purity and holiness.

## PART SECOND.

GOD JUDGES MEN ACCORDING TO THE DIFFERENT  
MEANS OF GRACE AND DEGREES OF KNOWLEDGE  
VOUCHSAFED TO THEM. v. 12—16.

V. 12. The general proposition which the Apostle had announced in verse 11, he now applies to the particular case. If God were to favour the Jews, as such, he would try them by the lower standard, according to which he tries the heathen. Correctly Œcumenius : *Δεῖξαι θέλει ἐν δύο ἁμαρτήσασιν Ἰουδαίῳ τε καὶ ἀκροβύστῃ, χεῖρον τὸν Ἰουδαῖον τιμωρεῖσθαι, ὅσῳ καὶ νόμου ὁδηγοῦ ἐπαγορήσας ἤμαρτεν.....ὅσῳ πλείονος ἀπήλαυσεν ἐπιμελείας, τοσούτῳ μείζονα δώσει δίκην.*<sup>f</sup>

*Ἀνόμως* is commonly equivalent to *παρανόμως*; but here to *χωρὶς νόμου*. Compare a passage which throws light upon it, 1 Cor. ix. 21. We must not, however,

<sup>f</sup> He wishes to shew, that in the case of a Jew and a Gentile having sinned, the Jew, inasmuch as he has had the advantage of the law to direct him, is more severely punished. In proportion to the care bestowed upon him will be the heaviness of his chastisement.

strictly assume, that the heathen knew nothing of a Divine law. The νόμος here meant is *the will of God, in so far as it was expressed by the law of Moses*. In verse 15, the Divine law is referred to as written upon the heart of the heathen.

Ἀπολλύεσθαι, like דָּבֵק to which in the LXX. it answers, *to become wretched, be brought to dishonour*. Ecclesiasticus : Βασιλεὺς ἀπαίδευτος ἀπολεῖ τὸν λαὸν αὐτοῦ. Cæcumenius explains the ἀνόμως in this second passage, οὐ μετὰ ἀκριβείας νόμου, ὃ δηλοῖ τὴν σύμμετρον ἀπώλειαν.

Ἐν νόμῳ signifies as much as ἔννομος, used by Paul, 1 Cor. ix. 21, *having the law*. In like manner, οἱ ἐν περιτομῇ, *those who are circumcised*.

κριθῆσονται. The Vulgate, judicare. The ordinary signification *to condemn* is preferable.

διὰ νόμου. As the voice of the moral sense, which the perverse and ungodly bias of the will, may now sometimes overpower, but which nothing can destroy, shall bear testimony against the heathen, so against the subjects of the theocracy, shall the declaration of the will of God, once engraven upon stone, and therefore never to the effaced. Kant and Fichte in the Kritik aller Offenbarung, draw our attention to the fact, that it is possible for man to doubt whether the voice of the moral law in his heart be really from God, and that hence arises a necessity for an external discovery and ratification of it, in order to establish its divinity. We have to add, in reference to this passage, that it is also possible for the inward judge to be deceived, and to have his eye obscured, whereas, the law, as externally revealed, is unalterable. Hence, a more inexorable judgment awaits the Jews. The

thought in general is as follows :—" The decisions of God are always made with a regard to the particular relations of the party, and hence, both Jew and Greek shall, each in his own way, be proved guilty before him."

V. 13. In this and in the following verse, the Apostle appends an explanation of what he had said. In the one, he justifies himself from the possible imputation of lowering too far the Israelitish law ; in the other, from the objections of those who might find fault with his ascribing the possession of a law to the heathen no less than to the Jew. It is impossible for man to conceal from himself the need he has of salvation, and the secret longing which he feels for some certainty as to the mode of attaining it, a sentiment which is itself a spark kindled by God. At the same time, however, the tendency to seek the blessedness for which he sighs in the creature instead of the Creator, is so strong, that he would fain come to a compromise with the desires of his soul, and secure what he wants by external means, in order to resign himself undisturbed to the enjoyment of what is unconnected with God. This perverted tendency is particularly apparent in Judaism and Catholicism. According to the intention of God, the law should only have been the means of attaining a higher end, even holiness. In place of which, Israel wished to convert the means into the end, and imagined that in the mere possession of the law, they held a magical earnest of salvation. The word *ἀγκοαρής* is to be explained by the fact, that to the great majority of the Jewish people the Mosaic law was known, not by personal

reading, but by listening to the Sabbath le  
Even the Greeks, however, sometimes styled τ  
οι ἀκούοντες. Polyb. Hist. i. 13, 6. Frequently i  
ib. ix. 1, 2, ἀπροαγής. Δικαιούσθαι, *to be declared  
cent.*

V. 14. Chrysostom: οὐκ ἐκβάλλω τὸν νόμον,  
ἀλλὰ καὶ ἐντεῦθεν δικαιοῶ τὰ ἔθνη.<sup>5</sup> "Οταν γάρ. Tl  
refers to ποιεῖν τὸν νόμον, which the Apostle he  
cribes to the heathen, likewise annexing the  
that, to a certain degree, they also possess a law.  
the same as sponte, by *innate instinct*. φύσις di  
among classical authors ingenium, *nativa virtus*.  
where it is opposed to πλαστῶς, and equivalent  
δυνάμει.

τὰ τοῦ νόμου or τὸν νόμον ποιεῖν, or τὸν νόμον πρᾶσσειν,  
*to fulfil the law*. When they do so, their own  
consciousness is their rule. There is a paralle  
sage Arist. Ethic. iv. 14. ὁ δὲ χάρις καὶ ἐλ  
οὕτως ἔξει ὅσον νόμος ὦν ἑαυτῷ. The Rabbins als  
tinguish between דת מביית והנימוסי see  
Lex. p. 1349. It may be objected to this inter  
tion, that it seems to imply, that the heathen  
times really fulfilled the law of God. This, how  
cannot be the meaning of the Apostle, for he ha  
fore described them as all involved in moral ol  
tion and perversity. It has accordingly beer  
gested to give ποιεῖν τὰ τοῦ νόμου, the meaning of  
facere quod lex facit, *id. est. honesta præcipere,*  
vetare. So first Beza, and after him, Elsner, (

<sup>5</sup> I do not reject the law, but even from thence I just  
Gentiles.

lus, Limborch, Flatt and others. Taking the words in this signification, they may be easily connected with what follows. But it is obvious, that *ποιεῖν τὰ τοῦ νόμου* requires to be interpreted in the same sense, as that in which *ποιεῖν τὸν νόμον* is so frequently used; it seems also manifestly to correspond with the *ποιῆσαι νόμου* of the 13th verse. Moreover, it cannot be said that in the preceding delineation of the depravity of the heathen, the Apostle meant to comprehend every individual, without exception, and deny the possibility of at least an exterior morality. Now it is only of such an outward conformity to the law, that he here speaks, and to that in many of the relations of life, he never would have disputed the claims of the heathen. We have still farther to add, that when the Gentile contemplated the *νόμος γραπτός* within him, as a commandment inscribed by God himself upon his heart, he might feel himself excited to obedience by a reverential awe of what is holy. This feeling, although it did not govern men's lives among the Greeks, comes yet nobly forward in many sentiments of the tragic poets. To cite one example, see the admirable chorus upon conscience, in *Cædipus Tyr.* v. 845.

V. 15. A confirmation of the 14th verse, St. Paul means to bring proof, that such actions of the heathen, as are conformable to law, really have their basis upon an inward law in their breast. For this purpose, he appeals to the conflict which takes place between the opposite tendencies of the will in man, and to the judgments pronounced upon these by the moral sense. He again uses *οὕτως* as a connexive, which must here also be resolved by *γὰρ*, quasi *ἐνδείκνυσθαι*

γάρ. This verb is not to be interpreted, as Grotius has done, by the gloss, vitæ scilicet innocentia. The object of the Apostle is to account for the manifestations of a purer morality among the heathen, by the revelation of the will of God within them, consequently, ἐνδείκνυσθαι signifies that such a law *becomes apparent upon a strict search of the heart*. What then, it may be asked, is the meaning of ἔργον in its connection with νόμου? The simplest way is to understand it collectively in the sense in which τὰ ἔργα τοῦ νόμου is always found, "they shew the works prescribed by the law within them." So Theophylact and the majority of the ancients. It is improbable, however, that the singular should be used in a sense which the plural has once been received as exclusively expressing, as is the case, unless in 1 Thessalonians i. 3, we take ἔργον πίστεως for τὰ ἔργα τῆς πίστεως, which is done by Vorstius de Hebr. N. T. p. 256. The expositors who, in verse 14, understand ποιεῖν τὰ τοῦ νόμου *to execute the function of the law*, also give to ἔργον the sense of officium, negotium. Grotius, who in the interpretation of that verse, is by no means explicit, here defines ἔργον, Id quod lex in Judæis efficit, nempe cognitionem licit et illiciti. Legis virtus est imperare, vetare, permittere, punire. De Wette renders it "das Thun des Gesetzes." This meaning of ἔργον is sufficiently well grounded in the use of the language, but it seems to coincide exactly with the interpretation stated of ποιεῖν τὰ τοῦ νόμου. Hence, it only remains to consider ἔργον as periphrastic, which Palaiet, Wolf, Schleusner, and others do. In justification of this use, may be instanced the following passages from classi-

cal authors. Polyænus: (Strat. l. i. c. 18.) τοῦ λογιῶ τοῦ ἔργον ἐπιτείνει τῇδε. Diogenes Laert. (Proem. ad Hist. Phil.) τὸ τῆς φιλοσοφίας ἔργον ἔνιοι φασὶν ἀπὸ βαρεβάρων ἄρξαι. The periphrastic use of ἔργημα and πρᾶγμα is well known. See Viger, p. 159. As these words are not always, however, purely pleonostic, so neither also, would ἔργον in the present instance be, but denote almost as much as *ὑπόστασις*, which Erasmus conjectured. Seiler, in this view, translates *the contents of the law*, Michaelis, *the substance*. Bolten, c. iii. 20, even renders τὰ ἔργα τοῦ νόμου, *the contents of the law*, and so also Con. Vorstius. In support of this use of ἔργον, might be cited Baruch vi. 51, where Θεοῦ ἔργον is used for Θεῶν; the interpretation of it, as *virtus operosa*, given by Schleusner, in his Thesaurus in LXX., can by no means be received. It is found in the same sense as in the present passage, in Eph. iv. 12, and perhaps also, 1 Thess. i. 3.

συμμετρουύσης αὐτῶν τῆς συνειδήσεως. It may be questioned, whether St. Paul under συνείδησις, and afterwards under λογισμοί, intends something different from the νόμος γραπτὸς ἐν ταῖς καρδίαις. In that case, these three clauses of the verse would require to be made co-ordinate, as three distinct proofs of the fact, that the acts of the heathen, which are conformable to law, really emanate from a law existing within them. This has been done by Luther, and the expositor Hemming. But although it may be defended upon good grounds, the more natural way is to subordinate the second and third clause to the first, and regard them as an explanatory epexegetis. The expression νόμος γραπτὸς was not one of ordinary use.

Paul, therefore, explains it by terms more familiar, and which point at the same time to the facts by which he was justified, in employing so uncommon an expression. By νόμος γραπτός, Paul meant the συνείδησις, that which constitutes the bond of relationship between man and God, and which discovers itself, as a sense of what is just and good. One might, perhaps, lay weight upon the συν in συμμαρτυρούσης, and refer it either to the νόμος γραπτός or to the ταῖς καρδίαις. The συνείδησις, however, must be considered as identical with the νόμος γραπτός; the καρδιά, or the disposition, gives a testimony only in virtue of the νόμος γραπτός within it, and hence it cannot be well considered as another and a distinct witness besides the συνείδησις. Accordingly we take the compound in the sense of the simple word. Συνειδέναι likewise means *knowing along with another*, but the sense of simul sciendi frequently disappears, and hence it is construed with the dative of the thing. See Plato Phædon, p. 92. With respect to the third clause, it is again an epexegetis and elucidation of the second, to wit, "the direct moral consciousness of man is the offspring of certain thoughts which arise in the reflexion." Μεταξὺ ἀλλήλων. μεταξὺ is here equivalent to ἐναλλάξ. So the Syrian. The Vulgate renders it invicem. It is used in the same sense, Mat. xviii. 15, Acts xv. 9. The antithesis which it marks, is the complaint of one party before a tribunal, and the defence of the other, here represented as taking place in the conscience of the individual.

Κατηγορούντων ἢ καὶ ἀπολογουμένων must not, as has been done by Cæcumenius and Sebastian Schmidt, be

referred to different persons, of whom the one justifies, while the other condemns the dictates of the conscience. The Apostle speaks of the twofold action of the conscience in one and the same individual. To both verbs it will be best to supply *ἄνθρωπον* as the object, although perhaps *ἑαυτοῦς* would answer better to *μεταξὺ ἀλλήλων*. It is not, however, the dictates of conscience which mutually accuse and excuse each other, but it is these which approve or disapprove the inclinations and desires. A parallel passage may be found in the Wisdom of Solomon, iv. 20, and in Philo, de Decal. p. 756: ed. Frankf. 'Ο μὲν ἐν ἐκάστῃ ψυχῇ συνοικῶν καὶ συμπεφυκῶς ἔλεγχος, ὡς μὲν κατηγορος αἰτιᾶται, κατηγορεῖ, δυσωπεῖ, πάλιν δὲ ὡς δικαστὴς διδάσκει, νουθετεῖ, παραινεῖ, μεταβάλλεσθαι.<sup>b</sup> The Rabbins also called the conscience *מְשִׁנֵּה* the accuser. This verse has been happily paraphrased by Erasmus: Etenim cum nationes a lege Mosaica alienæ, ultro naturæ ductu, quæ lege jubentur, faciunt; quamvis nullo legis Mosaicæ præscripto moneantur, tamen ipsi sibi legis vice sunt, propterea quod rem legis expriment, non tabulis sed ipsis mentibus insculptæ, et quidquid apud eos, qui sub lege vivunt, geri solet apud tribunal, hoc in istorum pectore geritur, dum pro te aut adversum te testimonium dicit conscientia.

V. 16. The connection of this with the preceding

<sup>b</sup> That conviction, which is the innate inhabitant of every soul, like an accuser, censures, charges, and upbraids; and again, as a judge, teaches, admonishes, and exhorts to repent.

context has furnished grammatical difficulties for the expositors, although, in regard to the sense, no doubt can be entertained as to its close coherence. The great majority have extricated themselves by placing verses 13, 14, and 15 within parenthesis, in order thus to bring ἐν ἡμέραις into immediate connection with κερήσονται. So Grotius, Limborch, Wolf, and Winer. But as Heumann has remarked, so long a parenthesis does not seem natural from the pen of a person of so fervid a temperament as Paul, and can only be explained on the supposition that he added these verses upon a subsequent perusal of the Epistle. This way of evading difficulties, however, to which Heumann has frequent recourse, is likewise of very questionable propriety. But leaving the character of Paul out of view, there exists such a strong inward coherence between verses 13, 14, 15, and so close a connection of verse 13 with verse 12, that the supposition of a parenthesis is very improbable, and that only as the result of anxious search, could the expedient of annexing verse 16 to verse 12 have been thought of. Neither can we admit, what Heumann also suggests, and Beza in his translation actually practises, viz. to inclose verses 14 and 15 only; because, in the first place, verse 14 is as closely united to verse 13 as verse 13 to verse 12; and, secondly, verse 14 contains an evident antithesis to verse 17. In fine, it will not answer to make verse 15 by itself parenthetical, seeing that αἰτίαις marks a closely connected continuation of verse 14. The method adopted by Koppe and Rosenmüller to escape from the difficulty is the most forced of all. The former gives to μετὰ the meaning of μετρίως,

which it undeniably has, and then ἀλλήλων τῶν λογισμῶν κατηγοροῦνται ἢ καὶ ἀπολογουμένων becomes a genitive absolute, to which *ιαυτῶν* is to be supplied. He farther connects *μεταξὺ* with *ἐν ἡμέρᾳ*, and thus obtains the following artificial translation: "Their own conscience tells them, and their principles shall hereafter accuse or excuse them on the day when God shall judge." Far better than all these, is the simple mode of construction proposed by Bengel, who unites *ἐν ἡμέρᾳ* with *ἐνδείκνυνται* as may well be done, when the second and third clauses of the fifteenth verse are subordinated to the first. He then observes in explanation: *Quale quidquid fuit, tale cum conspicietur, definitur et manebit.* In illo die constabit illud in cordibus scriptum legis, apologiam etiam aliquam recte factorum conjunctam habens, quamvis homo in *judicio* succumbat, semet accusatore, propter cætera. Idque infert accusationem vel etiam defensionem (a majore ad minus procedendo) in hac quoque vita constantem, quoties vel ipsum representatur homini iudicium futurum, vel præludia ejus in conscientia, homine inscio, aguntur. Bengel is followed by Chr. Schmid. Somewhat different from this view is that of Calvin, which Jerome likewise adopts, in his Com. in Ies. l. xviii, c. 66, v. 18 upon the verse; "Opera et cogitationes eorum venio ut congregem." They construe *ἐν ἡμέρᾳ* immediately with the preceding ἀπολογουμένων, which is very agreeable to the Hebrew mode of construction, and especially that of St. Paul; and taking *ἐν* in the sense of *εἰς ἡμέραν*, they give to the whole the signification, "that the great end of this struggle of the conscience with the perverse bias of the will, is,

that on the day of judgment man may be self-refuted and self convicted." Calvin: Rationes autem istas accusandi et defendendi ad diem Domini confert, non quia sint tunc primum emersuræ, quæ assidue nunc vigent et officium suum exercent, sed quia sint tunc quoque valituræ, ne quis ut frivolas et evanidas contemnat. Œcumenius and Theophylact, and equally, as it seems, Theodoret and Chrysostom, connect, in the same way, *ἐν ἡμέρᾳ* with *ἀπολογουμένων* not taking it, however, in the sense of *εἰς ἡμέραν*. According to their explanation, these decisions of the conscience are first to be delivered in the judgment. The view they take of the passage, however, is throughout obscure. The choice seems to lie between the constructions of Bengel and of Calvin. That of the Grecian fathers may also be safely retained, with only the modification of taking *ἐν ἡμέρᾳ* as emphatic, so that the meaning would be, "their thoughts excuse or accuse them always, but chiefly on the day when," &c. Precisely so Erasmus: Secundum hæc igitur iudicabit illos Deus olim, quum quod nunc occulte fit in præcordiorum latebris, tum propalam fiet sub oculis omnium. In verse 12 and 13 the Apostle had proposed to speak of the judgment to come. But first, the thought suggests itself to his mind of that judgment which already goes on in the heart of man. From this connection it is easy to conceive how, in Paul's lively imagination, the present and the future should mingle and be confounded together. What now takes place inwardly, will then be manifested openly. In favour of this explanation, the sequel furnishes a proof in the contrast of the *τὰ κρυπτά* with the public

judgment. By construing verse 16 with verse 12, the *τὰ κρυπτά* appears divested of any special reference whatever; according to the view we have now proposed, however, we may, and must refer it to those conflicts of the conscience with the ungodly bias of the mind, which presently, indeed, are hidden from the external eye, but which are one day to be subjected to a visible judgment. Of the manifestation of the hidden things of darkness, and the counsels of the heart at that great period, the Apostle also speaks, 1 Cor. iv. 5.

*κατὰ τὸ εὐαγγέλιόν μου.* So does the Apostle call the *collective doctrines committed to him to preach*. Rom. i. 16, 2 Tim. ii. 8, comp. with 1 Cor. xv. 1.

*Διὰ Ἰησοῦ Χριστοῦ.* That Christ, in his state of exaltation, will one day be the judge of the human race, is elsewhere taught by St. Paul, Acts xvii. 31, as it also is by Peter, Acts x. 42. We must not, however, in imitation of Pelagius and Grotius, lay, in the present instance, any particular stress upon that circumstance, as if, forsooth, Paul had expressly annexed *κατὰ τὸ εὐαγγέλιόν μου*, because the human understanding cannot of itself discover by whom God will judge the world. By the addition of these words, he only means to certify, in a solemn manner, the great truth of a judgment to come. It is a still greater mistake to construe *κατὰ τὸ εὐαγγέλιόν μου* with *διὰ Ἰησοῦ Χριστοῦ*, according to my Gospel received from Jesus Christ. In concluding, we may state Semler's arbitrary hypothesis, viz. that the *ὅτε* before *ἔρηναι* is a gloss, and that the words from *ἐν ἡμέρᾳ* are to be taken *ἀσυνδέτως*, unconnectedly, and that expression translated *publice*.

## PART III.

BY THIS RULE, THE JEW WHO, ENJOYING VARIOUS MEANS OF GRACE AND BETTER KNOWLEDGE, NEVERTHELESS TRANSGRESSES THE LAW, IS WORSE THAN THE HEATHEN, WHO, WITHOUT SUCH EXTERNAL ADVANTAGES, IS TRUE TO THE LAW IN HIS HEART. v. 17—29.

V. 17. THE Apostle, in this and the following verses, enumerates all the privileges and advantages, which the Jew, who had his religion sincerely at heart, really possessed; describing them in the vain-glorious language of the Jew himself.

*Εἰ δὲ* is, for preponderating reasons, both external and internal, to be received into the text as the true reading. The substitution of *ἵδὲ* seems indeed to impart simplicity, for by reading *εἰ δὲ* we miss the conclusion which might be expected to follow. But, besides that the great majority of the codices are in favour of *εἰ δὲ*, it is also probable that *ἵδὲ* was only adopted for the purpose of simplifying the connection. Moreover, it is not accordant with the style of our Apostle to begin a new train of thought with *ἵδὲ*. The conclusion which *εἰ δὲ* seems to require, and which escaped in the warmth of discourse, is found substantially, although not in form, in the 21st verse.

*Ἰουδαῖος*. That the Apostle here plays, as is generally supposed, upon the etymology of the word *יהודה*, *to praise God*, has little probability.

Rather is the observation of Grotius correct: *Nomen erat religionis eo tempore et significabat μονόθεον*. The name Jew awakens the remembrance of all the great things which God had wrought for the Fathers, and which furnished the Israelite with grounds of boasting. How much he presumed upon this name, we may learn from Gal. ii. 15; Phil. iii. 5; Rev. ii. 9. Hence the Apostle employs the word *ἐπιονομάζειν*, which has a loftier tone. Plato, de Leg. L. i. p. 8. Bip. Ὡς ἐνὲ Ἀθηνᾶν· οὐ γὰρ σὲ Ἀττικὸν ἐβίλοιμ' ἂν προσαγορεύειν. δοκεῖς γὰρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιός εἶναι μᾶλλον ἐπιονομάζεσθαι.

*ἐπιαναπαύη τῷ νόμῳ*. This is the verb by which the LXX. render *יָנַח*, Micah iii. 11. It is equivalent to *πρωθέβαι*. Comp. 1 Macc. viii. 12; Phil. iii. 4. Beza: *Excitat Judæos legi quasi placide indormientes, ut apertum et proximum periculum cernant*.

*νόμος* is not here to be understood in the more comprehensive sense of *the writings of the Old Testament*, but restricted to *the law of Moses*, as is obvious from the sequel.

*καυχᾶσαι ἐν Θεῷ*. The same expression occurs Rom. v. 11. While the heathen felt themselves to be *ἄθεοι ἐν τῷ κόσμῳ*, their deities having no vital influence upon life, the Jew stood in real and historical connection with his God, of whose deeds he could speak. Deut. iv. 7, "For what nation is there so great, who hath God (*or Gods*) so nigh unto them, as the Lord our God is in all things that we call upon him for." Ps. cxlvii. 19, and 20, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments they have not known them.

Praise ye the Lord." Com. 2 Sam. vii. 23. *Œcum* :  
ὡς μόνος ἀγαπηθεὶς παρὰ τοὺς λοιποὺς ἀνθρώπους.

V. 18. Other privileges of the Jew described in his own words, καὶ γινώσκεις τὸ θέλημα sc. τοῦ Θεοῦ. So Baruch iv. 4. Μακάριοι ἐσμὲν Ἰσραὴλ ὅτι τὰ ἀρεστὰ τοῦ θεοῦ ἡμῖν γνωστὰ ἐστί.

δοκιμάζεις τὰ διαφέροντα. The same expression is found in Phil. i. 10. *Δοκιμάζειν*—comp. at i. 28—has a twofold signification, either *to discriminate, prove*, or *to commend, favour*; and in like manner, τὰ διαφέροντα means things, either *opposed*, or *distinguished*. Of the last of these meanings, we have an example in Andocides, Or. iv. in Alcib. Δεινὸν μὲν οὖν ἐστὶ καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν καλῶς, πολὺ δὲ χαλεπώτερον ὅταν τις ἐπιστάμενος τὰ διαφέροντα παραβαίνει τολμᾷ; of the former, in Xenophon. Mem. iv. 3, 11. ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα διαφέροντα δὲ ἀλλήλων ἐστί. Accordingly, we may either translate the passage, “and prodest things that differ,” as Erasmus, Beza, Elsner, Clericus, and even Theodoret have done, who thus expounds τὰ διαφέροντα ἀντὶ τοῦ ἐναντία ἀλλήλοις δικαιοσύνην καὶ ἀδικίαν; or we may translate it “approve the things that are more excellent.” Vulgate: *Probas utiliora*. So Chrysostom, *Œcumenius*, Theophylact and Luther. Looking only to this passage, we should prefer a third to either of these senses of the word. It sometimes signifies, *causæ dissidii, controversiæ*. Xenophon. Hist. Græc. vi. 3. 4. Σωφρόνων μὲν δῆπου ἐστὶ, μηδὲ εἰ μὴ μικρὰ τὰ διαφέροντα εἴη πόλεμον ἀναιρεῖσθαι. Polybius: Hist. xxxi. 13, 1, τὰ διαφέροντα τῷ βασιλεῖ πρὸς τοὺς Γαλάτας. “The contentions of the king with the Galatians.” According to this meaning, the passage would be translated,

“thou triest controversies.” This, however, would not answer at Phil. i. 10, and as it is certain that the Apostle uses the expression in the same import in both passages, we decide in favour of the second interpretation, which agrees best with the latter. Calvin says: *Duplex est probatio, altera electionis, quum id quod bonum probavimus, amplectimur; altera judicii, quâ discernimus quidem bonum a malo, sed conatu vel studio minime sectamur. Sic ergo erant eruditi in lege Judæi, ut possent morum censuram exercere, sed de vitâ suâ ad hanc cesuram exigendâ parum erant solliciti.*

V. 19. Having in the 17th and 18th verses described the privileges of the Jews, confining his view to the fruits which that nation itself might have reaped from them, the Apostle now adverts to the lofty position which they assumed in relation to the heathen, proposing themselves, as indeed, when piously disposed, they were calculated to be, their guides to salvation.

*ὁδηγὸν εἶναι τυφλῶν.* In like manner, did our Lord himself upbraid the Pharisees with being blind leaders of the blind, Matt. xv. 14. It is well known that they took great pains to gain proselytes, which endeavours, among the worse sort of the sect, (the Talmud shews that there were good men among them. Bux. Lex. Talm.) proceeded partly from well-meaning ignorance, and partly from vanity, Matt. xxiii. 15.

*φῶς τῶν ἐν σκότει.* The Messiah was to prove the light of the Gentiles, according to Is. xlix. 6. comp. Luke ii. 32. And as it was thought that at the period of his coming, his people were to participate in his glory, and to go forth as missionaries among the

heathen, Is. lxvi. 19, every individual Jew, who was versed in the law, considered himself as *a light of the Gentiles*.

V. 20. Ἀφρόνες, like פְּתִימִים, Ps. xix. 7, is synonymous with νηπίος, which is used in contrast to σοφός, Matt. xi. 25. Here the object of the Apostle's thoughts was probably *the Jewish proselytes*, who were figuratively so called, (Selden de Jure nat. ii. 4.) Whence also, in the New Testament, νεόφυτοι and νηπίοι are applied to young Christians. It may be objected, that the Rabbins did not shew such haughtiness towards their proselytes as this name would imply, but rather demeaned themselves kindly. With respect to their pride, however, see Andr. Schmid, De Symb. Apost. in Talmude ruderibus, Helmst. s. 26. 27.

ἔχοντα τὴν μόρφωσιν. This word signifies *the form or image of a thing*. This signification may be here retained, as contrasted with the *inward substance*, and then the word is to be translated *the semblance*. Phavor.: τὸ ἐπίπλαστον εἰκὼν καὶ σχῆμα ἀληθείας οὐκ ὄν δε. In this bad sense, it is used by the Apostle, 2 Tim. iii. 15; and in this sense it is here understood by Hammond, Lange, and others. Theophylact.: Ἐχεις τὴν μόρφωσιν. οὐκ ἐν ταῖς πράξεσι καὶ τοῖς κατορθώμασιν, ἀλλ' ἐν τῷ νόμῳ, πεποιθὼς αὐτῷ, ὡς μορφοῦντι τὴν ἀρετὴν. ὥσπερ εἰάν τις βασιλείας εἰκόνα ἔχων, αὐτὸς μὲν κατ' αὐτὴν μηδὲν ζῶντα φοίῃ· οἱ δὲ μὴ πιστευόντες αὐτὴν, καὶ χωρὶς τοῦ πρὸς αὐτὴν ἀποβλέπειν, μετὰ ἀληθείας αὐτὴν μιμοῦντο.<sup>1</sup> Μόρφωσις, however, may denote a *correct*

<sup>1</sup> You have the form of knowledge and of the truth, not in

*impression*, and then it stands in a good sense, like the verb in Gal. iv. 19, and is equivalent to *υποτύπωσης*. In Latin, the word *forma*, *forma officii*, (Cic. Off. i. 29,) *forma reipublicæ*, is used in the same way. This sense must be here preferred, seeing that what is spoken of, is a privilege, of which the subject of the Theocracy boasts. Chrysostom: *Διὸ καὶ ἐπιδεικνύεται τοῦτ' αὐτοῖς δοκοῦσιν αὐτῶν εἶναι ἐγκωμίοις, εἰδὼς ὅτι μείζονος κατηγορίας ὑποθέσις τὰ λεγόμενα.*<sup>k</sup>

Ver. 21. Now follows what is properly the conclusion to *εἰ δὲ* in verse 17. The Apostle resumes his consideration of the privileges of the Jew, and of the superiority of his position to that of the heathen, and, in a forcible antanaclasis, turns the eyes of his countrymen to the discrepancy of their life, which so many advantages, in point of knowledge, rendered still more appalling. The interrogative form in which it is expressed, gives additional force to the rebuke. Theft and adultery, against which the Apostle inveighs, need not be considered, as Michaelis and others have imagined, the sins which were principally prevalent among the Jews. It is obvious from *ἱεροσυλίας*, that he merely instances peculiarly heinous sins, of which among a nation so highly favoured by God, there

your actions and duties, but in the law, to which you trust for the formation of virtue; just as if one possessing the likeness of a king were not himself to use it as a copy to draw by, while others, who had nothing of the kind to look at, imitated it correctly.

<sup>k</sup> Paul adds to the catalogue of their apparent commendations, knowing that what he says is the ground of a heavier accusation.

ought not to have been a single example. It is natural to suppose that he chiefly referred to the teaching of the law in this passage, since, as we remarked the instance of proselytising, verse 20, what the character of the depraved nation in general, longed particularly to them. Hence the declaration of our Saviour with respect to the Scribes and Pharisees, may be quoted as parallel passages, for instance Matt. xxiii. 14, where he reproves their avarice *Κηρύσσω* here, in the import of the Hebrew *קרא* *clamare*, *mandatum edere*, Jonah iii. 5.

V. 22. The most celebrated Rabbins, such as Akiba, Meir, Eleasar, and others, are accused in Talmud of adultery.

*Δίγω* in the sense *to give a judicial decision*. Matt. xv. 5, Mark vii. 11. So *מצוה* a *commandment* translated a *decree*. Esth. iii. 3.

*ὁ βδελυσσόμενος τὰ εἰδωλά*. *Εἰδωλον* signifies an *idol*, and thence *the heathen deities*, which are called *βδελύγματα* *שקצים*. The Israelites, especially after the captivity, felt a real horror for them. When Pilate, for example, made the military standards which were adorned with representations of the emperor, he brought to Jerusalem, with the Roman soldiers, the Jews, in vast multitudes, flew to meet him at Cæsarea. During five days they were refused audience; and when Pilate at last appeared, he ordered them, upon pain of death, to withdraw. They, however, cast themselves upon the ground and exposed their necks, exclaiming that they would all to a choice rather to die than that their law should be violated by the entrance of idols into the city. (

Archæol. l. xviii. c. 3, § 1. De Bel. Jud. l. ii. c. 9, § 2 and 3.) It had been well if such zeal had been combined with right dispositions !

*ἱεροσυλεῖν* admits of a twofold interpretation. It commonly signifies *to plunder a temple*, and hence the meaning may be, “dost thou rob an idol’s temple?” This view is taken by Chrysostom, Theophylact, Koppe, and Clericus, who thus paraphrases the passage : Tu qui te ab idolis abhorreere fingis, quasi rebus summopere pollutis, quas ne attingere quidem velles, tamen si detur occasio, ipsa eorum templa spoliare non vereris. Such conduct was in direct opposition to the law, which peremptorily forbade the appropriation of heathen property, Deut. vii. 25. (Michaelis, Mos. Recht. Th. v. s. 248.) It is also condemned in Josephus. (Archæol. l. iv. c. 8, § 10.) According to this sense of the word, the passage would require to be interpreted as follows : “Dost thou who hast such an abhorrence of all that belongs to idol worship, make property taken from heathen temples thine own?” But it may be objected to this interpretation, both that history has not recorded any instance of the spoliation of heathen temples by the Jews, and that it is a crime, for the commission of which the opportunities must obviously have been exceedingly rare. Accordingly some have proposed another interpretation of the word, viz. to take it as metaphorically applied to a *withholding of the temple dues* on the part of the laity, and the *embezzlement of the temple revenues* by the priests. So Pelagius, Grotius, and a host of others, who support their opinion by quoting the passage from Jos. Archæol.

lviii. c. 3, § 3, where it is related how the Jews appropriated to their own use, the rich contributions made to the temple by the proselyte Fulvia. They also appeal to the accusations brought against the Jews in Malachi, chap. i. 8, 12, 13, 14; chap. iii. 10. To refer the passage in this manner, however, to dishonest practices with respect to tithes, appears too restricted an application, and hence it is, perhaps, best to take *ιεροσυλεῖς* in a still more general sense: *Art thou a violator of that which is holy?* without determining what special kind of profanation the Apostle had in view, to whom the word was suggested by the feeling of the moment. Thus Bengel: *Deo non das gloriam, quæ proprie Dei est.* So also Chr. Schmidt and Schleusner.<sup>1</sup>

V. 23. "Ὅς ἐν νόμῳ καυχᾶται. In Baruch iv. 3, the law is called ἡ δόξα τοῦ Ἰσραήλ. Διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; Chrysostom remarks: They commit a threefold sin; they dishonour God; they dishonour him by means of that whereby themselves were honoured; they dishonour that God who had honoured them. Whoever boasts of any particular token of Divine grace, is under obligation to walk so much the more worthily and piously; for otherwise, God is dishonoured by having bestowed his favour upon an undeserving object. Hence it is said, Is. lii. 5, Ezek. xxxvi. 20, 23, That God is blasphemed, and his name profaned, by his people being led away captives. He was, indeed, compelled to

<sup>1</sup>[The author has since declared his preference of the literal sense, as yielding a stronger antithesis.]

send them into captivity, in consequence of their numerous transgressions ; and hence these had the effect of spreading an evil report of God, who was called their God. In like manner, Christ commands us to let our light so shine before men, that our Father in heaven may be glorified, Matt. v. 16.

V. 24. We already remarked at chap. i. v. 17, how fond the Jews in general, and Paul among the rest, were of speaking in the language of the Old Testament. This our Apostle especially practises, when he has any thing to say, which might seem severe or strange to the Jews. It is particularly exemplified in chapter xi., and is also the case here. When such quotations are made, we may add, as a paraphrase, " It is not I only who say this, ye are already described in the Old Testament." (Ecumenius : Ἐπειδὴ βαρὺ εἶπεν, ὅτι τὸν Θεὸν ἀτιμάζεις, τὸν προφῆτην παράγει μάρτυρα.<sup>m</sup> Paul does not mention the text of scripture. He quotes from memory, and gives the sense rather than the words. The texts, which were before his mind, and resemble this, are the following : Ezek. xxxvi. 23 ; 2 Sam. xii. 14 ; Neh. v. 9 ; and more especially, Is. lii. 5.

In the whole preceding context the Apostle had sufficiently shewn how the preference enjoyed by Israel, is so far from being able of itself to secure them the favour of God, that, on the contrary, unless it be associated with a corresponding character, the Jew stands on precisely the same level with the Gen-

<sup>m</sup> Having made the heavy charge, thou dishonourest God, he brings forward the prophet to attest it.

tile, nay that the latter takes a higher place, in proportion to the superior excellence of his character. This he had not as yet distinctly expressed. But he now does so, though still with great moderation, in order that the Judaizing zealots might not have occasion to decry him as an eccentric despiser of the ancient Theocracy. Accordingly he leaves the honour of being God's covenant people, and guardians of the Divine revelations in unimpaired respect, and instead of putting the Gentiles on the same footing with the Jews, by declaring that honour to be a nonentity, and that all depends upon holiness of mind, he says, I readily acknowledge it as a high distinction to be the covenant people of the Lord; it was conferred by God himself, and upon persons who, he wished, might fully appreciate, and live in conformity to it. But, seeing that it is altogether misconceived by them, the Gentile, who labours to observe the moral law, enters into the enjoyment of the distinction in question, and the Jew, who lives unconcerned about obeying the moral law, is regarded as destitute of any interest in it. Circumcision being the badge of one who belonged to the covenant people, Paul uniformly uses the sign for the thing itself. *περιτομή* is *the quality of a covenant people*; ἀποκοσμία, *the state of exclusion from a near connection with God*. There is a passage entirely parallel to this both in the sense and the metonymical character of the language, (although indelicately expressed) Schemoth rabba, sect. 19. fol. 118. (In Schottgen, a. h. l.): dixit R. Bera-chias: Ne hæretici et apostatæ et impii ex Israelitis dicant: Quandoquidem circumcisi sumus, in infernum

non descendimus, quid agit Deus S. B. ? Mittit angelum et præputia eorum attrahit, ut ipsi præputiati in infernum descendant.

V. 26. The first ἀκροβυστία, as is manifest from the αὐτοῦ, in place of αὐτῆς subjoined to the second, is here by metonymy—the abstract for the concrete—used for ἀκροβύστοι, which is equivalent to οἱ ἄθιοι ἐν τῷ κόσμῳ. Δικαιώματα דְּקִיָּה are the single precepts. Φυλάσσειν after the Hebrew שָׁמַר to keep. The εἰς before περιτομή is the Hebrew ל, which is always placed before what is derived from something else.

V. 27. καὶ may be either regarded as connexive, uniting the clauses before and after it, so as to comprehend the latter in the interrogation, which the Vulgate, Beza, Limborch, and Calvin have done, and which yields a construction more accordant with pure Greek, or it may be considered as marking progression; in which case the present verse is separated, as being an inference, from the preceding; and this, again, would be more agreeable to the Hellenistic. Thus, Luther, and Erasmus in his paraphrase: Imo non solum æquabitur tibi in hac parte, quin imo præferetur.

κρίνει. The fulfilment of the law by the heathen will serve as a living witness against the Jews. Grotius: comparatione sui tuam culpam evincet. See a similar use of the word, Matt. xii. 42. Heb. xi. 7.

ἡ ἐκ φύσεως ἀκροβυστία. There is no doubt that these words are to be taken together. The Apostle had before spoken metaphorically of the uncircumcised, among whom he numbered the Jews. In order to apprise the reader that he now relinquishes the meta-

phor, he here annexes ἐκ φύσεως. So Galat. ii. 15, ἡμεῖς φύσει Ἰουδαῖοι. There is not, therefore, in the sentence the smallest occasion for the violent construction adopted by Koppe, who construes ἐκ φύσεως with νόμον τελοῦσα

Τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. Γράμμα signifies per met. *the written law*, as 2 Cor. iii. 6. In specifying the law and circumcision, Paul embraced all those privileges of Israel, which his present purpose required him to take into account. The motives by which the Jew might be influenced to comply with the law, were, on the one hand, the thought of having obtained mercy as a subject of the covenant; and, on the other, the distinct knowledge which had been imparted to him of the Divine will. Beza gives διὰ in its proper sense, as denoting *instrumentality*; as if the law and the covenant, with which he was favoured, had operated as occasions of the moral deterioration of the Jew. It is subsequently, however, that St. Paul takes up this thought. Here διὰ designates *the state or circumstances under which any thing takes place*. In this sense it is frequently used in the New Testament, particularly by Paul, Acts xii. 9, 1 John v. 6, Rom. iv. 11; xiv. 10, 2 Cor. ii. 4, 2 Cor. v. 10, Phil. i. 20. In short, διὰ embraces, like the Latin per and the English *through*, the idea of *causality* and *place*. Now, according as the first or the second, but especially the second, of these ideas prevails, it may also signify *during*, which likewise implies *under the circumstances*. This sense of διὰ occurs also in classical Greek; partly in phrases in which certain auxiliary verbs are coupled with sub-

stantives, and supply the place of the proper verbs, such as *διὰ θαύματος ἔχειν*, *διὰ σπουδῆς ἄγειν*, *διὰ φόβου γίνεσθαι*, *διὰ μνήμης φέρειν*, instead of *θαυμάζεσθαι*, *σπουδαΐζειν*, &c. partly in other combinations, as *διὰ χειρῶν ἔχειν*, *διὰ χαρίτων ὁμιλεῖν*, and partly, in fine, where it is used for the formation of adverbs, as *διὰ ταχέων*, *δι' ἀπεχθείας*, *διὰ βραχυτάτων*. Ast. in Plat. Remp. p. 429.

V. 28. Here the Apostle closes the proof of the guiltiness of Israel, and entirely overthrows external reliance upon the Theocracy, as a magical means of obtaining salvation. Chrysostom makes the just observation, that even in this place he does not deny that God had connected the tokens of his grace with the Jewish people in particular. Only, we must rightly understand whom God means under that Israel to whom he has designed the accomplishment of his promises, even the converted part of the covenant people, like the inward church of the believers in the external Theocracy. To that inward community, a large portion of the Jewish nation manifestly did not belong; and hence, it follows, that they stood equally with the Gentiles in want of a *δικαιοσύνη*, available with God. *Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστί*. Grotius, in the most violent manner, couples these words with *οὗ ὁ ἔπαινος* in the 29th verse; "Not he who is a Jew outwardly has the praise." It is obvious that *Ἰουδαῖος* is to be supplied after *ὁ ἐν τῷ φανερῷ* and *περιτομή* after *ἡ ἐν τῷ φανερῷ*. Storr quite unnaturally says, that *ἐστί* stands for *ἐστί τι*, valet aliquid. *Ἐν σαρκί* is epexegetis to *ἐν τῷ φανερῷ*.

V. 29 Circumcision was a symbol of purity of heart, and hence the Hebrews, substituting the sign

signified for the thing, spoke of a circumcision of heart. Deut. x. 16 ; xxx. 6, Jer. iv. 4. In the New Testament it is called περιτομή ἀχειροποιήτου, 26, Phil. iii. 3.

ἐν πνεύματι οὐ γράμματι. Beza and Heumann connect ἐν πνεύματι as an epexegetis to περιτομή καρδίας, *circumcision that takes place in the heart and spirit*. In this manner, however, the contrast γράμμα is lost. Accordingly, the great majority of expositors, Ecumenius, Grotius, and others, connect πνεῦμα to the *Divine Spirit* as the producing cause, give to ἐν the Hebrew sense of *through*, and make γράμμα antithetical to πνεῦμα, and taking it in its proper acceptance, *the precept of the law*, thus translate the passage, “the circumcision which is operated by the Holy Spirit, and not by the mere commandment of the law.” In this case, it is the Apostle’s way of showing, that in the Old Testament economy reigned an imperative law ; whereas in the New Testament reigns an inwardly quickening spirit. This is the contrast which he is fond of drawing. ἐν πνεύματι καὶ ἐν γράμματι may also, however, be taken advantage of according to the Hebrew manner of forming words, by prefixing כ, and would then signify *spiritually* and *literally*. So Augustine, Clericus, and others, and so also does Beza explain ἐν γράμματι, but in a different manner as to lose, at least in form, the contrast ἐν πνεύματι. The Rabbins furnish numerous passages. The following is from the Talmud, Nidda, f. xx. 2. “The Jew sits in the interior of his heart.” There is a striking one from R. Lip Nizzachon, num. xxi. p. 19, which is thus translated

“Faith depends not upon circumcision, but rather upon the heart. Circumcision will not make an unbeliever a Jew.”

Οὗ refers both to the Jew inwardly and to the circumcision of the heart, as antecedents, and hence is to be regarded as neuter. It is altogether a Hebraic construction, and requires to be thus resolved, τοῦτο γὰρ ἐπαινεῖται οὐ μόνον παρ’ ἀνθρώπων ἀλλὰ καὶ παρὰ τοῦ Θεοῦ. For the judicial sense of the word ἐπαινος, comp. 1 Pet. ii 14, Rom. xiii. 3.

## CHAPTER THIRD.

### ARGUMENT.

THE Apostle replies to those who, in spite of his guarded expressions in the previous chapter, might still charge him with detracting from the respect due to the Old Testament Theocracy. He shews, on the contrary, that he leaves it in full possession of its honour. At the same time, however, he must testify, that if questioned as to the relative situation of Jew and Gentile with respect to guilt in the sight of God, and need of salvation, he cannot do otherwise than place them both upon the same level, as being alike destitute of that *δικαιοσύνη*, which God may rightfully require from man. But seeing, as it appears from this, that neither Gentile nor yet Jew, can establish for himself such a *δικαιοσύνη* by a faultless obedience to the Divine Law, so God now reveals an entirely new way of acquiring it in that Gospel, which Paul according to c. i. 16, glories to promulgate. To participate in the *δικαιοσύνη* according to this new mode, a man must embrace the salvation which has been procured by Christ. In that way, heathens and Jews, without distinction, attain to justification, and all occasion of exalting self is cut off.

### DIVISION.

1. Proof that Paul by no means lowers the dignity of the Old Testament Theocracy. V. 1—8.
2. Explanation how, notwithstanding, in as far as regards

through sin, and need of salvation, there is no difference whatever between him that is a Jew, and him is not. V. 9—20.

incement of the new method by which God justifies and which he has devised in consequence of their inability to acquire justification for themselves, by a perfectment of the law. V. 21—26.

mema : in which it is shewn, how, by this scheme of justification, all opportunity of aggrandizing self is away, and heathen and Jew obtain mercy on the terms. V. 27—31.

## PART FIRST.

THAT PAUL BY NO MEANS LOWERS THE  
JR OF THE OLD TESTAMENT THEOCRACY.  
—8.

THE Apostle had terminated the former chapter the assertion, that the privileges conferred upon the Jews as a covenant people, could not in the least free them from the guilt of sin, or affect the mode of salvation. He now brings forward as a new character whom he disliked, viz. a bigoted Jew, and his orthodox objection. *Οὐν if so be as was said* see 28 and 29, of chap. ii. *Τὸ περισδν* ; the more ; better, *prærogativa*. Diod. Sic. ed. p. 278, *δία τήν περισότητα μνημονεύεσθαι*. The question is nothing but a more specific definition of the first, circumcision being the badge of the Jews of the Theocracy.

V. 2. The members of the old covenant had advantages of a twofold description over the heathen world. In the first place, anterior to the advent of Him, who was the object and end of the whole Old Testament economy, it was a noble privilege to stand in a closer connection with God, and enjoy more peculiarly his guidance, than the heathen. The advantages which they enjoyed also at the opening of the new kingdom of God, were important. They possessed revelations concerning it; among them it appeared; they were the first to whom it was proclaimed, and they were thus more favourably situated for entering into it. As the great object of the Apostle was to lead the Jews to the acknowledgment of the spiritual necessities under which they laboured after Christ's advent, he passes over the former class of privileges, and of the second, instances in this verse, only the one which we first mentioned. It is clear, however, from what has already been said, that all that these privileges could effect, was merely to smooth the way to the great end, in doing which, they proportionably increased the culpability of those who failed to reach it. The tokens of the divine favour exhibit, in stronger contrast, the faithlessness of the Jews. Chrysostom: *εἶδες οὐδαμοῦ τὰ κατορθώματα αὐτῶν, ἀλλὰ τοῦ θεοῦ τὰς ἐνεργείας ἀπαριθμοῦντα;*<sup>a</sup>

*κατὰ πάντα τρόπον.* St. Paul probably used these words, without attaching to them any definite idea, but there is nothing to hinder us from referring them

<sup>a</sup> Do you observe how he still enumerates, not their righteous deeds, but the benefits conferred upon them by God?

o the two descriptions of privileges enjoyed by Israel, *those anterior to the period of the Messiah*, and *those contemporaneous with his advent*.

Πρῶτον μὲν γάρ. There is no *secondly* to correspond with this. Grotius, Hammond, and others, indeed, travel so far as chap. ix. 4, for what is wanting in the immediate context. But this is highly forced. Some, accordingly, have taken it up as an adjective, in the sense *the most important*. Beza : Primarium illud est, quod. The μὲν, however, points, not necessarily indeed, but still with probability, to a following ὅ. Moreover, it is more in accordance with the fervour of Paul's mind to suppose, either that he had forgotten what ought to have followed, or that he deemed what he had already said in the first place, to be sufficient for his purpose. Bucer, Calvin : Etsi unum stud esset, satis valere debet ad eorum dignitatem. Origen violently construes ὅτι and πρῶτον together; 'unto them were first committed.'

ἐπιστεύθησαν. The subject is not τὰ λόγια, so as to require the supplement of *illis*, as the Vulgate and the Syrian have supposed. According to an Attic form of construction, instead of being put in the dative, the person is made nominative to the passive verb, in which it is here included, and to which it forms the subject. τὰ λόγια is accusative, and the proper translation is, *they were entrusted with the oracles*. We have other examples in 1 Cor. ix. 17, Gal. ii. 7, and also Philo in Flacc. p. 987. Αἴγυπτον πρὸς ἑξαιτίαν ἐπιτρέπεις. Lucian, Nigrin, c. 34, οἱ ἐπιτετραμμένοι τὰς πόλεις.

Λόγια τοῦ Θεοῦ, according to the common use of the

language, of which there are instances in Philo, may signify, generally, *the Divine precepts*, but in particular, *the ten commandments* יהוה עשר, as in Acts vii. 38. But as Paul had shewed above, that the possession of the νόμος could do little for the Jews, we must here adopt some other signification. Λόγος means primarily *a Divine declaration*, and hence may be applied particularly to *promises and prophecies*, like χρησμοί. Profane writers employ it as synonymous with μαντεύματα. The LXX. translate לשון λόγιον κρίσεως, and Josephus λόγιον. Philo, Quis rer. div. h. p. 482. ἀποτέλειτον λόγιου τοῦ χρησθέντος αἰνῶ τῷ ὄντι. Hunnius, Seb. Schmidt, and others, take it here in the sense of ἐπάγγελμα. Ambrosius, Ecumenius, Beza, and Beausobre in that of προστάγματα, in which case the passage would resemble Ps. cxlvii. 19, 20. It was a high distinction of the Jews, as members of the theocracy, that they were honoured with præintimations of the future plan of salvation.

V. 3. The Apostle himself starts an objection, which might possibly be raised against the privilege of the Israelites which he had specified. It might be said, of what avail is it, that the Jews, for so many hundred years before his advent, were favoured with prophecies and promises respecting the Messiah. Now that he is come, a vast majority of them do not believe, and these, therefore, cannot be looked upon as having been a very extraordinary benefit. To this Paul replies: The advantages which a Jew, believing in Jesus, derives from these ancient promises, remain precisely the same, notwithstanding the multitudes of his countrymen who remain unconvinced;

for God unalterably fulfils his promises to all who are willing to have them fulfilled; and thus the Jew, who becomes a believer, has in so far the advantage over the Gentile, that these promises guide him more easily to the faith, and strengthen his convictions when he has believed. 2 Tim. ii. 13, presents a passage which is parallel in sense. Theophylact: Ταῦτα δὲ λέγων, δοκεῖ μὲν αὐτῶν ὑπεραπολογεῖσθαι ἔγκλημα δὲ ὁμως πάλιν ἄλλο εἰς μέσον αὐτοῖς προσφέρει, καὶ δείκνυσιν αὐτοὺς ἀπιστήσαντας τοῖς θείοις λόγοις, δι' ὧν ἐτιμήθησαν.<sup>b</sup>

ἡπίστησαν. Those who make *λόγια* *the law*, require to take this word as synonymous with *ἡπίεθσαν*, which is, indeed, the reading of one codex. It is questionable, however, if the rules of the language warrant this interpretation. Hesychius, by whom it is proposed, may have adopted it for the same reason as the codex we have alluded to did the various reading, viz. for the explanation of the passage. In some codices of the LXX. it is used as the translation of נָבַח in Ps. xxv. 3. But there, for sound critical reasons, ἀνομοῦντες is to be received. Koppe thinks, that the Apostle was led to choose the verb ἀπιστεῖν by the noun πίστις following; but it is far more natural to suppose, that he selected the πίστις that follows in consequence of ἀπιστεῖν going before. τινὲς per charientismum for οἱ πλεῖστοι.

Πίστις *credibility, trust-worthiness*. In a like sense

<sup>b</sup> While in saying this, he seems to apologize for them, he in fact brings against them a fresh accusation, shewing that they had *disbelieved the divine oracles* which had been granted to them as a *high distinction*.

it seems also to be used in many passages of the New Testament. Gal. v. 22. Comp. Eccus. xl. 12. Profane authors have πόλεμος ἄπιστος, bellum contra datam fidem. Melancthon: Hic locus continet egregiam consolationem, ac monet ne propter ingentem multitudinem impiorum, suspicemur promissionem gratiæ Ecclesiæ factam irritam esse, sed sciamus vere eam exhiberi etiamsi paucissimi sint.

V. 4. Paul replies in the negative to the question, which he had himself started as an objection. In order to show how utterly groundless that objection is, he utters, in the warmth of discourse, the wish that all mankind might prove covenant-breakers, as this would only tend to glorify God the more, by being the occasion of manifesting how great is his fidelity. Theophylact: Θῶμεν ὅτι πάντες ἠπίστησαν καὶ τοῦτο; κἀντεῦθεν δικαιούται ὁ θεός.<sup>c</sup>

Μὴ γένοιτο is the strongest form of negation. The corresponding phrase in Hebrew is לֹא־יִהְיֶה, profana res mihi sit. The Rabbins use שָׁקט; *Be quiet and dismiss such thoughts*. Profane authors have εἰς κίφαλήν σοι. Kuster ad Aristoph. Plut. v. 525. From having used this γένοιτο, the Apostle is led for the sake of the paronomasia to employ γινέσθω in the next clause. That word is capable of being interpreted two ways, according to the punctuation. Herzog, who is followed by Koppe, places a colon after δὲ, and takes up the sequel as the quotation of a text of Scripture, Ps. cxvi. 11; γινέσθω would then signify, *let that be*

<sup>c</sup> Grant that all have disbelieved. What of that? Even by their disbelief God is justified.

*fulfilled*, or as Koppe renders it, "so let it rather be." According to the latter translation, we miss *ὅδε* in the text. According to the first, there arises the scruple whether *γινίσθαι*, without any further supplement, can mean *to be fulfilled*, which does not follow, as Wolf justly observes, from 1 Cor. xv. 54, seeing that there it is joined to *ὁ λόγος ὁ γεγραμμένος*. Accordingly it is more natural, not to place a point after *γινίσθω δέ*, but to construe it immediately with *ὁ θεός*. Its meaning would then be, *let God become*, which amounts to as much as *let God appear*. Theophylact, *φανεροῦσθαι*. Ἀληθής, according to the Hebraistic use, refers to practical veracity, *trust-worthy*.

Ψεύστης denotes *practical falsehood*, and is to be translated *faithless*. Hesychius, *ψεύδος, ἀπάτη, πλάνη*. The Old Testament frequently speaks with emphasis of the uncertainty of the word of man, and of the imprudence of relying upon it, as Jer. xvii. 5. The sentiment of the Apostle would have been more appropriately expressed, if the second had here preceded the first clause. A similar declaration is made with respect to men, in Ps. cxvi. 11. As that, however, wants the *θεός ἀληθής*, it is not probable that it is what the Apostle cites. The citation which immediately follows, contains an analogous thought. It is quoted from Ps. li. precisely according to the LXX. David acknowledges that he had sinned against God, and does so, in order that God, in inflicting punishment upon him, might be seen to be just. So here the acknowledgment, that all men are faithless, serves to shew forth the unspeakably great covenant-fidelity of God. *καιωθῆς למען צדק to be right, to be justified.*

*Δόρυς*, an action or law-suit, Acts xix. 38. *Νικάω*, is in like manner, and even by profane authors, used in the sense *to win a law-plea*. The Hebrew text employs to express the same thing *נִכַּח* *to be pure*.

*Ἐν τῷ κρίνεσθαι σε* may be viewed either as passive, or as middle. Several have even taken it in an active acceptation. To suppose it passive in the Hebrew text, would not yield a suitable meaning, although it would be grammatically correct. This, however, is no sufficient proof of the passive acceptation not having been adopted by the Septuagint, and afterwards by Paul, which would here make the meaning, *when thou art judged*, although that meaning, it must be confessed, does not seem perfectly to accord with the Apostle's scope. The parallel passages from the LXX. appear also in favour of it, and for these reasons, it has been espoused by Lambertus Bos, whom the majority of expositors follow. On the other hand, the active signification is what would best coincide both with the Hebrew text, and the Apostle's design in the passage before us; as there are no examples however to support it, and as *κρίνεσθαι*, when not passive, is always middle, we here take it in the latter mood. Although the Hebrew will not bear this, *נִכַּח* being in Kal. and requiring to be understood actively, the LXX. might nevertheless, have adopted the middle, from its analogy to the active. Comp. Is. xliii. 26, in the Septuagint. For these reasons we thus translate, "that thou in controversy with men mayest appear just, and maintain the superiority, when thou judgest."

V. 5. The answer now given to the objection

which Paul had himself brought forward, viz. as to whether the unbelief of the Jews with respect to Christ, did not deprive the dispensation of prophecy of its whole value, might give occasion to a still more dangerous assertion. When he said, that the falsehood of man was the means of shedding a brighter light upon the covenant-fidelity of God, the insolent sophistry of the Jews might conclude from that proposition, that the sinner was no longer amenable to punishment, as thus contributing to the glory of the Divine Being. The ἡμῶν has no special reference either to Jews or Christians, but applies generally to all men committing sin. Ἀδικία and δικαιοσύνη are the generic ideas for the ἀπιστία and πίστις of the 3d verse. Συνιστάναι to commend, manifest. Philo: (De migr. Abrah. p. 394,) τὴν σοφίαν αὐτοῦ διασύνιστησιν—ἐκ τοῦ τὸν κόσμον ἀδημιουργηκέναι. The τί ἐροῦμεν is a figure of Rabbinical Dialectics, מאי איכא למימר, quid est dicendum? which in the Talmud, always appears in the abbreviated form of מאל. In like manner, it is peculiar to the Rabbins, to repel the opponent by a negative, cast into the form of an interrogation.

In the μὴ ἄδικος ὁ Θεός the Apostle gives the false reply to the above sophistical question. Were this reply true, it would justify the pernicious sophistry which dictates the question, and might certainly be deduced from the former impious inference. The μὴ which, as is well known, like the Latin num, introduces a question to which we expect a negative answer, may accordingly be here paraphrased, "Shall we then reply to that objection by conceding that God," &c.

κατὰ ἀνθρώπων λέγω. There are three several acceptations in which this formulary may be taken. I speak *agreeably to the nature or understanding of man*, or I speak *as men are wont to do*, or, finally, in a still more restricted sense, I speak *as those men do*. These various meanings may frequently indeed coincide; it is nevertheless possible to point out one of them as the most common, and that is the second. This is the meaning of the phrase in Gal. iii. 15, and Rom. vi. 19, where we read κατὰ ἀνθρώπινον λέγω. In support of it, it is usual, since the time of Grotius, to instance Eccles. ii. 18, but there על-דברת has a somewhat different signification. On the other hand, it is of frequent occurrence among the Talmudists, who, when they borrow any illustration from common life, are wont to say כמו דאמרי אנשי *as men usually speak*. The same mode of speech is prevalent among classical authors; and takes its rise from the general meaning of ἀνθρώπινον, *that which is customary among men*. Comp. Aristoph. Vespæ, v. 1174. Μὴ μοίγε μύθους ἀλλὰ τῶν ἀνθρωπίνων οἷους λέγομεν μάλιστα τούτους κατ' οἰκίαν. Ranæ, v. 1174, ἦν οὖν σὺ λέγῃς Λυκαβήτους, καὶ Παρνασσῶν ἡμῖν μεγέθη, τοῦτ' ἔστι τὰ χρηστὰ διδάσκειν ὃν χρὴ φράζειν ἀνθρωπείως; Strato, the comic author, has ἀνθρωπίνως λαλεῖν. It is likewise equally common in Latin. Petronius: (Satyricon, c. 90.) Minus quam duabus horis mecum moraris, et sæpius poeticè quam humanè locutus es. Furthermore, Symmachus: (Epp. ed. Leccius, p. 47, ep. 32.) Persuasisti mihi epistolæ meæ concinnationem inhumanam non esse. So likewise Cicero (De divina-

tion, l. xi. c. 64) uses the expression, *hominum more dicere*, in the sense "to speak in ordinary language." Such is the meaning given to *κατὰ ἄνθρωπον λέγω* in the present passage by Theodoret. See his *Expos.* of Gal. iii. 15. More ancient commentators deviate from him, as, for example, Suicer, in this very place, opposes to him Theophylact. Already Chrysostom expounded the *κατὰ ἄνθρωπον* by *κατ' ἀνθρώπινον διαλεχθεῖη λογισμὸν*, which Theophylact and Ecumenius more minutely explain. The former says, ἐγὼ μὲν τοιαῦτα ἀπολογεῖμαι ὑπὲρ τοῦ Θεοῦ, κατὰ ἀνθρώπινον λογισμὸν, τοῦτ' ἐστίν, ὡς ἐνὶ δυνατὸν ἀνθρώπῳ λογίζεσθαι δικαιολογίας. Ἐπεὶ ὅσα ποιεῖ ὁ Θεός, ἔχει τινὰς ἀπορρήτους λόγους.<sup>d</sup> By this exposition, a false reference is given to the formula by its being brought into connection with the following answer of Paul, ἐπεὶ πῶς κρίνει, &c. The Ambrosiaster interprets: Absit ne deus iniquus dicatur, quia hoc homini competit, quem constat errare. Modern commentators differ greatly from each other. Many unnaturally render it, *as the opponents say*.

V. 6. The Apostle repels the insolent sophistical objection under review, by retreating to a truth which no Jew denied. If, as he argues, from the circumstance of sin's bringing the Divine perfections into clearer light, it could be inferred, that God ought not to punish the sinner, it would follow that he could not be the judge of the world, for it universally happens,

<sup>d</sup> This I state in apology for God, according to human judgment, that is, as an umpire decides upon the defences of the parties. There are always some secret reasons in God's doings.

that the sins of men become subservient to the manifestation of God's glory, without their native turpitude being thereby done away. We, accordingly, expound as follows: "Were such the case, how would he then judge the world. A future judgment must also be given up." So Grotius, Beza, and others. With a slight variation of idea, the majority of interpreters render it, "were such the case, how would he hold, *i. e.* would he have revealed that he will hold, a judgment?" This is in so far expressed with precision by Theophylact: Διότι σε κολάζει, δι' αὐτὸ τοῦτο οὐκ εἴ αὐτῷ τῆς νίκης αἴτιος· ἀδικία γὰρ τὸ τὸν αἴτιον τῆς νίκης παρὰ τοῦ νικῶντος κολάζεσθαι.<sup>e</sup> Even so Origen, Theodoret, Œcumenius, and Bucer, who says, that "to judge, involves the idea of avenging sin." There is still another shade of the idea, suggested by Clarius, but which is far-fetched. He lays the emphasis upon Θεός, and determines the meaning to be, "ought not *we* rather to judge the world, who would thus bring good out of our sins?" An interpretation, deviating far from the common one, has been proposed by Limborch and Koppe, who understand κόσμος to mean, *the heathen world*. This would yield the following sense. "If, as by your fond sophistry ye conclude, the sins of Jews make God unrighteous in punishing you, you must also grant that the sins of the heathen equally conduce to the Divine glory, and hence that it is equally wrong for him to punish them: an

<sup>e</sup> The mere fact of his punishing you does not constitute you the cause of his overcoming. To inflict a penalty on the author of his victory would be injustice in the conqueror.

inference which, as Jews, you will not admit." To this interpretation no objection, on the score of language, can be offered. The Jews were fond of distinguishing **ישראל** and **אמות העולם**, *those who belonged to the external theocracy, and those who were excluded from it.* The same distinction was transferred to the spiritual theocracy, and **κόσμος** came to denote *all who have no part in the kingdom of Christ.* Under these the heathen are comprehended. Besides, it is no less true, that the Jews believed that the great judgment day, which they looked for at the advent of the Messiah, was especially designed as a day of vengeance against the enemies of the theocracy, viz. the heathen. See Lightfoot ad Joh. iii. 17. In spite of all this, however, it is more correct to suppose, that the Apostle here refers to that universal judgment to which God will bring the whole world. For, in the first place, as Paul did not believe on a judgment of the heathen, according to the Jewish views, he could not properly appeal to that, as a perfectly certain event, which the use of the future tense **κρίναι** shows that he does. In his conception, the judgment of the heathen must have been comprised in God's general office of **שופט כל הארץ**, as he is always called in the Old Testament. Again, it is obvious, from the 8th verse, that under **κόσμος** the Apostle had in view sinners of every kind, and not exclusively the heathen. Moreover, he who uniformly offered such decided opposition to the delusion of the Jews, who flattered themselves, that, by virtue of mere bodily extraction, they belonged to the kingdom of God, insisting with them that their character rather

showed them to be of the world, would scarcely have made so erroneous an idea the foundation of an argument.

'Επει' alioquin, see Ast ad Plat. Remp. p. 633, Alberti Obs. p. 341. κρίνειν, in our acceptation of the passage, means not *to condemn* but *to judge*.

V. 7. This verse justifies the statement contained in verse 6th, viz. that by the sophistical perversion of the truth in question, the idea of a judgment is entirely done away. Instead, however, of introducing the sinner, supposed to be unjustly subjected to judgment, and making him speak in the third person, the Apostle, by an ordinary figure of rhetoric, takes the part upon himself. The connection of this verse with the preceding is hence as follows: "It cannot be allowed that God is unrighteous when he punishes the sinner, for otherwise we must deny that he will one day judge the world, inasmuch as I, a sinful person, cannot lawfully be judged as such, seeing that my sin conduces to the divine glory." The exposition of the verse shows at once the incorrectness of Limborch and Köppe's interpretation of κόσμος, it being obvious, that sinners of every kind are here spoken of.

Ψεῦσμα for ψεῦδος, is to be taken as ἀδικία in verse 5th, after the Hebrew, קֶשֶׁט, which signifies *worthlessness*; ἀλήθεια is *practical truth*, equivalent to δικαιοσύνη *holiness*, which Old Testament use of speech, the Rabbins still preserve, giving קֶשֶׁט, the meaning of *truth* and *holiness*. That, in translating this passage, the generic term ought to be used to express the idea, is obvious from the fact that the Apostle has been led by the mention of the judgment

of the world, to make a transition from the special relationship of the Israelite to God, which consisted in covenant-faithlessness on the one side, and covenant-truth on the other, to the contemplation of that general relation in which man, as a sinner, stands to the divine Being. It is entirely forced when Koppe interprets ψεύσμα *idolatry*, and ἁμαρτωλός, *an idolater*, in order to make the passage apply to the heathen.

ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, is in place of περισσεύτως ἐδόξασε αὐτὸν, after the Hebrew, הוֹתִיר לְמוֹבָה. קָדָו. The καὶ is here not altogether devoid of meaning, in so far as it co-ordinates the fate of man with the advantage which God gains in the case: it may be expressed by *besides, moreover*.

V. 8. continues the confirmatory elucidation of what was said in verse 6th. Supposing the sophism in question to be laid down, two consequences follow, not only does God cease to be the judge of the world, but we are landed upon a proposition, which is revolting to every moral feeling, viz. that we are bound to do evil that good may come. It is very difficult to find the correct grammatical construction here. We mention, in the first instance, the modes proposed by those who do not supply any thing. Grotius considers ὅτι as meaning *why*, and the μὴ at the beginning of the verse with the ὅτι in the middle, as standing per metathesis for ὅτι μὴ, *why not*. For rendering ὅτι, *why*, the only example, (and it is a questionable one,) which can be produced, is Mark ix. 11, 28; a metathesis of this kind is in the highest degree violent; and, in fine, the words are at too great a distance from each other, to admit of their being transposed.

Others, such as the Vulgate, Erasmus, Beza, Baumgarten, consider *ὅτι* as merely a particle of resumption, required after the parenthetical clause, and contend that the *μή* should be united immediately with *ποιήσωμεν*. Such a use of *ὅτι* must be copied from the Hebrew, and there are even passages in which it is exemplified, as Is. xlix. 19. The exposition is hence not inadmissible. We may also, however, suppose that we have here an example of negligent construction, and that something is to be supplied after *μή*. Some suggest *λέγομεν*, as Erasmus, Calvin, and Koppe. Louis de Dieu and Sebast. Schmidt *γένοιτο*. It is better, however, to supply *ποιούμεν* or *ποιήσωμεν*, as is done by the Arabian translator, and by Luther, Bengel, and Heumann, who thinks himself the first author of the expedient. The Apostle had intended to use this word, after *καὶ μή*, but being then diverted from his purpose, he afterwards subjoins it to *ὅτι*. According to this view, we endeavour to copy the turn of the sentence in the following manner:—  
 “And why should we not, as some, traducing us, say, we recommend to—do evil that good may come.” By this involution of the thought, which we have attempted to imitate in the translation, the omission of the *ποιήσωμεν* is very easily explained. Chrysostom, Theophylact, and Ecumenius, appear to have adopted the same construction. Theodore, on the other hand, supplies *λέγομεν*, likewise taking the sentence in an affirmative acceptance. As in some respects analogous we may regard Thucyd. Hist. l. 1. c. 134, *καὶ αὐτὸν ἐμέλλησαν μὲν εἰς τὸν Κεάδα (ἐμβάλλειν) οὐκ ἐρ τοὺς κακούργους ἐμβάλλειν εἰώθεσαν*. Compare also for the

construction, 2 Cor. iii. 13. Why the Christians were charged with this blasphemy is mentioned by Chrysostom, Ambrose and Theodoret. Hear the last: οὐδὲν, φησί, τούτων ἡμεῖς φαμέν, παρ' ἐτέρων δὲ λέγειν συκοφαντούμεθα, οἱ τῆς συκοφαντίας τίσουσι δίκας. εἰδέναι μέντοι χρῆ, ὡς τῶν ἱερῶν ἀποστόλων λεγόντων, ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, τινὲς τῇ θεοσεβείᾳ δουλεύοντες, ψευδολογίαις κατ' αὐτῶν κεχρημένοι, λέγειν αὐτοὺς ἔφασκον, ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ.<sup>f</sup>

ὦν τὸ κρίμα ἔνδικόν ἐστι. This supplement is not, as is usually supposed, a refutation of those who urge the calumnious charge. Their refutation is already contained in the clause, πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον. Here they are only incidentally alluded to, and, therefore, this clause does not form a link of the argument. Ἐνδικος quasi ἐν δίκη ὦν; Hesychius: δικαίος, ἄξιος.

## PART SECOND.

EXPLANATION HOW, NOTWITHSTANDING THE PRIVILEGES OF THE THEOCRACY, THERE IS NO DIFFERENCE WHATEVER, IN AS FAR AS REGARDS GUILT THROUGH SIN, AND NEED OF SALVATION, BETWEEN HIM THAT IS A JEW, AND HIM THAT IS NOT. v. 9 —21.

V. 9. The defence which the Apostle makes for himself in the preceding section, against the charge of

<sup>f</sup> We say, affirms the Apostle, no such thing, but are traduced as saying so by others who shall one day receive the

undervaluing the theocratical dispensation of God to Israel, was forced from him, and did not properly belong to the train of proofs which he is bringing forward, with the sole purpose of showing the guilt and need of salvation both of those who were, and of those who were not, members of the theocracy. Accordingly, he now resumes his proper theme, which he had relinquished at the end of chapter 2d. Although, as his meaning is, this intermediate inquiry yields the result, that, in respect of what has been done for them by God, the Jews enjoy great privileges, by means of which it is made easier for them to enter into the kingdom of Christ, we are compelled, nevertheless, to come back to our former proposition, that in an equal degree with the heathen they are involved in guilt, and stand in need of salvation. So far as their divine ordinances are concerned, they have much, but, as regards their real character, they have no advantage at all over the Gentiles. So Chrysostom, Theophylact, and Ambrose. Origen: Paulus velut arbiter inter Judæos et gentes temperat sermonem semper et librat, ut nunc nos nunc illos in quibusdam videatur arguere, et rursum singulas partes certâ spe promissionis animat.

The middle *προέχεσθαι* means *to hold before one's self*, and hence is used with *ἀσπίδα*. It is also em-

punishment of their calumny. It is right to know, that when the holy Apostles taught, that where sin hath abounded, grace did much more abound, some professors of the old religion, spreading falsehoods to their prejudice, reported that they said, let us do evil that good may come.

ployed metaphorically with *πρόφασιν*, and signifies *to pretend, make an excuse*. In this sense it may be taken along with *τί οὖν*, as is done in the Syrian and Arabian versions and by Koppe, and then the translation is, *What pretext can we now allege?* The reply would be *οὐ πάντως*, in the sense *none at all*. As *οὐ πάντως*, however, cannot very well have this meaning, it has been joined to the following verb; and the particle *γὰρ*, which seems to resist such a conjunction, has, on the authority of several codices, been removed from the text. What pretext had the Apostle here in view? might now be asked. The most natural reply would be, that which he stated in the context immediately preceding, and by which the Jews thought to evade the penal justice of God. But this does not accord with *προηγησάμεθα* κτλ., which treats of something entirely different. We would therefore require to go still farther back, to the place at which Paul shows that the mere knowledge of the law does not profit the Jew, and that he is a sinner no less than the Gentile. In this way might the interpretation of *προεχόμεθα*, now under consideration, be defended, but at the expense of several suppositions, which are unnatural. Moreover, such a use of *προεχίσθαι*, although frequent in classical Greek, is by no means so in Hellenistic. In that dialect *προέχειν*, in the active voice, signifies *to surpass*. Now supposing, according to Wetstein's opinion, that *προεχόμεθα* meant, *are we surpassed by the heathen?* it is clear this would not harmonize with the sense of the passage, for in the first verse, mention was made of

a περισσὸν τοῦ Ἰουδαίου. We must consequently embrace the plan of giving, what is unusual, an active signification to the Medial *προσχίσθαι*, according to which it is synonymous with *προβάλλεσθαι*, *ὑπερέχειν*. In this manner, we are able to sunder *τί οὖν*, and *ἐπὶ πάντως* retains its ordinary signification. *τί οὖν* is the Rabbinical *למאי נפקא מנה*, *What comes from thence?* A formula in use among the Rabbins when they take up the result of an inquiry. *Προαιτιᾶσθαι*. Grotius, who adopts the usual interpretation, translates this word by the legal phrase, *accusationem præstruximus*. Vulg. *præcausati sumus*. Here correctly rendered by Ambrose, *probare*. *ῥφ' ἀμαρτίαν*, as *under* a lord. See Matt. viii. 9, Gal. iii. 22.

V. 10. The declarations from the Psalms which delineate the great corruption of the men who surrounded David in the court of Saul, Paul here employs in order to describe the universal depravity of the whole human race. The 19th verse, however, shows that he meant the words of the Psalmist to apply, in the first instance, to the Jews. The quotations are collected from different Psalms. In the Codex Alexandrinus of the LXX. they are all appended to the 14th, unquestionably from this passage. V. 10—12 is from Ps. 14, after the LXX. The words *ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς* are the Apostle's own, in which he gives the substance of the following quotations.

V. 11. Ps. xiv. 2. *Συνιών μετὰ Θεόν*. An enlightened knowledge comes only from converse with God, and an unenlightened is averse to holiness, 1 Cor. ii. 14, *ὁ ἐκζητῶν τὸν Θεόν*. Pelagius: *qui non requirit fun-*

damentum, necesse est ut declinet. To man, as a fallen creature, God is a hidden God. But a certain longing and presentiment, more or less strong, impels us to seek after that hidden being, until at last we find him, and are so closely united to him, that we can say, Ps. lxxiii. 25, " Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

V. 12. Ἐξέκλιναν means, according to the Hebrew, which is כָּסַף, *to deviate from the way which leads to God*. Ἐχρηώθησαν *to become useless or unprofitable*; in the Hebrew פָּלַן *to corrupt*, metaphorically *to have an inward germ of vileness*. Ἐως ἰνός, a Hebraism for οὐδὲ εἰς. Calvin: Ut optimum mutuae inter nos conjunctionis vinculum nobis est in Dei cognitione, ita ejus ignorantiam fere sequitur inhumanitas, dum unusquisque, aliis contemptis se ipsum amat.

V. 13. Literally quoted from the LXX. of Psalm v. 9. The Psalmist calls the mouth of the wicked an *open sepulchre*, because, as from the one comes the stench of corruption, so from the other proceed pestilential words. Δολοῦν *to act deceitfully*. The Boeotian Alexandrine termination of all the historical tenses is in σαν, as *ex. gr.* ἐλάβσαν, ἐμάθον. ἰδολοῦσαν stands for ἰδολοῦν.

V. 14. After the LXX., with a slight alteration from Ps. x. 7. Ἀρά as used by the LXX., signifies an *oath*. Greek authors have ἀρᾶσθαι obtestari. Suidas ἐπιθειάζειν τινί. ἀρά in this place, however, would seem, from the connection with the following noun, to mean *perjury*. For the word in the Hebrew is

not מררות, which would correspond with the *πικρία* of the Septuagint, but מרמות, which signifies *fraud*.\*

V. 15. This passage is quoted, with some abbreviation, from Is. lix. 7. The man who is thoroughly corrupted does not hesitate at a wicked act, but executes it at once.

V. 16. Also from Is. lix. 7, Σύντριμμα καὶ ταλαπωρία, שד ושבר. 'Οδοί is, after the Hebrew, the *way of living*. The sense, accordingly, is "in all that they do there is destruction and misery;" supply either for themselves or others.

V. 17. ὁδὸς εἰρήνης means *a way of life from which flows salvation*. Γινώσκων to *know practically*, hence, to *acknowledge*.

V. 18. is from Ps. xxxvi. 1. Φόβος Θεοῦ, *the fear of God*, arising from a sense of his holiness.

V. 19. Although, when he began to cite these passages, Paul had not the Jews exclusively before his eyes, but meant to paint the depravity of the whole race, he now, however, applies them directly to that nation; and, as he perhaps thought that they might be misled by pride to fancy that such statements could not be intended for them, he subjoins, that whatever the Old Testament declares, it declares of all who are under it. So Chrysostom, Calvin and Grotius.

ὁ νόμος. In compliance with the exposition here given, we require to take νόμος in its more general acceptance, as when joined with καὶ οἱ προφηταί, the

\* [Tholuck has acknowledged, that the exposition here is too artificial. The passage probably means, "their mouth is full of cursing and anger."]

*writings of the Old Testament.* In this acceptation it is used, John x. 34, xii. 34, 1 Cor. xiv. 21. It may be objected, that when the word is so interpreted, the expression *οἱ ἐν τῷ νόμῳ* does not correspond with it, but neither is this necessary, if the different idea be but expressed by a similar word. On the other hand, it is not inadmissible to take νόμος in the narrower sense of the *law*, as is done by Calovius and Ammon. In this case Paul must have viewed the νόμος as the reigning principle of the Old Testament; as throughout the New, it is the χάρις which speaks to man: and his meaning is, “whatsoever emanates from the spirit of the law, in the writings of the Old Testament, is addressed precisely to such as lived under the constitution of the Old Testament, and hence the Jew must take it home to himself, and urges to no purpose his proud objections.” Hesychius gives as synonymous with ὑπόδικος, ὑπεύθυνος, χρεώστης, ἔνοχος δίκης.

V. 20. With admirable skill the Apostle now puts the key-stone to the inquiry which he has been carrying on from the 18th verse of the 1st chapter. *ἔργα νόμου.* We here already encounter this term, so full of import in the doctrine of Paul. Under νόμος, many, from ancient times, have contended, that nothing else was meant, than *that portion of the Mosaic law which contains the ritual precepts.* We may enumerate Ambrose, Theodoret, Theophylact, Pelagius, Lombard, Erasmus, Cornelius a Lapide, Grotius, Koppe, and Ammon. But the fact, that such a separation of the ceremonial from the moral part of the law, was by no means usual among the Jews, is decidedly opposed to this restricted interpretation of

the νόμος. In their constitution, the two were intimately combined. The observance of the ritual was to them a duty of precisely the same obligation as the performance of the moral precepts. For this reason alone, it behoves us, when the Apostle speaks of the ἔργοις τοῦ νόμου, to understand the whole amount of the duties obligatory upon the Jews, whether they relate to external rites or moral actions properly so called. That by the word νόμος the idea which he means to express, is that of a religious and moral law, externally imposing a command and obligation, apart from any regard to its subject matter, results indisputably from the connection of the whole doctrine of St. Paul, as well as from that of particular texts. Comp. the exposition of Usteri, Paulinischer Lehrbegriff, S. 23. ff. Even in the present passage, the connection demands this acceptance of νόμος. His object, throughout the whole of the foregoing inquiry, had been to show that the Jew is guilty, because he does not keep the divine law, outwardly imposing obligations upon him; and that, for the same reason, the heathen is guilty, even as transgressing that law implanted by nature within him, and which is also outwardly obligatory. Now, how inconsistent would it be with all this, were he here to draw the conclusion, that in so far as it respects a certain subject, viz. the ritual precepts, the law is incapable of justifying a man, but that it is able to do so, in as far as it respects what is properly moral. The hinge, upon which his argumentation turns, is not the matter and subject of the law, but the relation of every divine precept, to the fulfilment of it on the part of man. And if such

be the case, it follows that, in what he says of the νόμος, he refers also to the moral law with which we are acquainted, seeing that that is not a mere subjective instinct, but an objective command. In the second chapter, he had in fact placed the moral law, as engraved on the conscience of the heathen, upon a level with the law of Moses; and subsequently, in the seventh chapter, after speaking in the 1st and 7th verses of the Mosaic law, he insensibly makes a transition to the νόμος τοῦ τοῦ, v. 23. The right comprehension of these terms νόμος, and ἔργα τοῦ νόμου is of high importance. For if we are to understand by them nothing but the mere ritual precepts, it follows, that the chief merit of the Old Testament consisted in imposing a number of superfluous and burdensome ordinances, and that all we are indebted for to the New, is the abrogation of these. But if Christianity did nothing more than liberate man from a multitude of oppressive rites, its utility would certainly be altogether of a negative kind. Under such circumstances, we cannot blame Melancthon, when, in his excursus xiv., he gives the preference, among the expositors, to Augustine, for having extended the meaning of ἔργα νόμου, beyond mere ritual observances. He adds: Quid enim sit liberatio a lege, prorsus ignorant illi, qui eam intelligunt tantum de ceremoniis. Several Roman Catholic expositors take a middle path, holding that moral actions are meant, but only those that precede conversion. This is suggested by Augustine in Quest. 83, Qu. 67, whom Thōmas Aquinas, and Salmeron follow. The negative with πᾶς, means *none at all*. Beza: Omnis caro non justificatur, pro

quo planius dixeris, nulla caro justificatur. The Apostle designates man by *σάβζ*, which has the concomitant idea of *weakness*, as it were, "poor feeble man cannot justify himself before the eye of God." The law, whether written upon the conscience, or engraved upon tables, may teach man to know what sin is; but it cannot teach him to hate it, nor inspire the love of what is holy. Hence it aggravates his sinfulness, by shewing him on all hands what things he ought to do, and what to leave undone. Chrysostom: *εἰ γὰρ αὐχεῖς ἐπὶ τῷ νόμῳ, αὐτός σε μᾶλλον κατασχίνει οὗτός σου τὰς ἁμαρτίας ἐκπομπεύει.*<sup>h</sup> Melancthon: *Hæc responsio prorsus nova et absurda videtur mundo, lege tantum ostendi peccata non tolli. Nam legum latores in imperiis ferunt leges, non tantum ut ostendant peccata, sed ut tollant. Verum non concionatur Paulus de moribus externis.*

### PART THIRD.

ANNOUNCEMENT OF THE NEW METHOD BY WHICH GOD JUSTIFIES ALL, AND WHICH HE HAS DEVISED IN CONSEQUENCE OF THEIR INABILITY TO ACQUIRE JUSTIFICATION FOR THEMSELVES, BY A PERFECT FULFILMENT OF THE LAW. v. 21—27.

Ver. 21. Paul has stated the grounds on which all men stand in need of some salvation, similar to that of

<sup>h</sup> If you glory in the law, it rather puts you to shame, by making a display of your sins.

which he had announced himself as the messenger to the Romans, chap. i. 16, 17. He has thrown Jew and Gentile into perplexity as to the way of obtaining justification before God, no one being capable of securing it by fulfilment of the law. He now therefore at once draws aside the curtain, and exposes to the eyes of mankind an entirely new and hitherto unheard of scheme, devised by God, and calculated for the justification of the whole human race. Œcumenius: *Επιδείξας αὐτοὺς μηδὲν ὠφελημένους ἐκ τοῦ νόμου, καὶ εἰς ἐπιθυμίαν ἀγαγὼν μεθόδου σῶσαι δυναμένης, εὐκαιρῶς εἰς τὴν πίστιν εἰσβάλλει Χριστοῦ.*<sup>1</sup>

*Nun!* δὲ is not a particle of transition, but designates the time, *now, in the revelation of the New Testament*; ἐν τῷ νῦν καιρῷ, v. 26.

*Χωρὶς νόμου, without any respect to moral obligations, without the law*, in so far as it is a νόμος ἔργων, v. 27. Δικαιοσύνη Θεοῦ is the same as in c. i. 17. Πεφανέρωται. Theophylact: Καλῶς εἶπε τὸ, πεφανέρωται, ἵνα δείξῃ ὅτι ἐκέκρυπτο πάλαι οὕσα. καὶ διὰ τοῦ εἰπεῖν, μαρτυρουμένη ὑπο τοῦ νόμου, δηλοῖ ὅτι οὐ πρόσφατός ἐστι.<sup>k</sup>

*Μαρτυρουμένη.* The Apostle here intimates, as he had before done, c. i. 2, that it is not a new doctrine which he teaches, and that the Christian revelation

<sup>1</sup> Having shewn them that they were destitute of all help from the law, and brought them to desire some effectual way of salvation, he casts them opportunely into the faith of Christ.

<sup>k</sup> He uses well the word *manifested*, shewing that, although hidden, it was of ancient date, and, in like manner, when he says, *it was witnessed by the law*, he declares the same, even that it is not of to-day.

was closely connected with the preparatory economy, partly by the law which awakened a sense of sin, and partly by the prophecies, as the presentiment of a coming salvation.

V. 22. A more special definition of the justification in question. *Διὰ πίστεως Ἰησοῦ χριστοῦ.* It is the effect of a *believing inward acceptance of Christ in all that he was for mankind.*

*εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας.* Supply, as suggested by Luther, *ἐρχομένην.* One is tempted to attach to each of the prepositions a special meaning of its own; and, accordingly, Seb. Schmidt, and Chr. Schmid refer *εἰς* to the mere publication, and *ἐπὶ* to the appropriation of grace. The ancients, Theodoret, and Œcumenius, very arbitrarily apply the former *πάντας* to the Jews, and the latter to the Gentiles. It is better, however, not to suppose a difference of meaning in the two prepositions. Paul's lively temperament led him to vary his expressions, without attaching to them in every instance a different import. See Gal. i. 1.

V. 23. To the self-righteous Jew it must have been a very repulsive doctrine, that by obedience to his law, he could by no means earn a title to salvation, and so distinguish himself above the heathen. But the more difficult it was for him to admit the truth, the more does the Apostle feel himself obliged to insist upon it. He, therefore, once more declares it, "If, on our part, there were conformity to the law, this new way of justification might not perhaps be necessary, but seeing that we are destitute of the God's justifying us through Christ is a work of fi

grace." Δόξα like כבוד, and also תהלה, *praise, glory*. I Chr. xvi. 28, 29. Equivalent are the expressions δόξα παρὰ τοῦ Θεοῦ, John v. 44, and δόξα τοῦ Θεοῦ, John xii. 43, and so likewise, καύχημα πρὸς τὸν Θεόν. It is altogether arbitrary on the part of Glassius and Calov. to interpret δόξα, *the Divine image*.

V. 24. The new way of justification, which is stated generally in verses 21 and 22, is now, as far as the 27th, clearly and magnificently unfolded, and its relation to the human race at the same time taken into view. So that verse 23 is to be regarded as interrupting the development of the subject.

Δικαιούμενοι supply εἰσί, or rather it is to be considered as properly a participle to be collocated Hebraistically with ὑστεροῦνται. It would have added to the perspicuity if, at this place, where he begins a principal head of argument, the Apostle had made the transition with ἀλλὰ, and a verbum finitum.

ὡφειλόν, *without any thing done on our parts*, but the believing acceptance of that which has been objectively wrought out for us. We require to bring neither sacrifice for expiation, nor any fixed amount of legal performances. Ambrose: Nihil operantes nec vicem reddentes. In the two following verses the ἀπολύτρωσις ἐν Χριστῷ Ἰησοῦ, is explained and evolved.

V. 25 and 26 are closely interwoven, and hence arises the question: In what relation does the latter stand to the former? Is it co-ordinate or subordinate? It will be necessary, however, in the first instance, to determine the sense of the particular words.

Ἰλαστήριον. This word is properly an adjective, and we have to enquire, What is the noun to be joined

with it? The choice lies between two, *ἐπίθημα* and *θῦμα*. Like other ancient nations, the Hebrews had a sacred ark as a symbol of the Divine presence. This was covered with a golden lid, called כַּפֶּרֶת, from כָּפַר, *to cover*. Upon the lid, and wrought as a part of it, were two cherubim, turned face to face, and spreading out their wings as a covering to the lid of the ark. Over these cherubim was the throne of God, whence Moses received the Divine oracles. See Ex. xxv. 22, Num. vii. 89, (Jahn's *Archæologie*, b. iii. s. 242; Lundius *Von den Jüdischen Heiligthümern*, l. i. c. 13, and the learned treatise, *De arcæ Fœderis*, c. 9. in Bux. Fil. *Exercitationes Historicæ*, Bas. 1659.) On the yearly feast of expiation, the High-Priest sprinkled upon the lid of the ark the blood of a bullock seven times, and seven times also the blood of a goat, as a sign of the atonement of the sins of the people. Even the Jews recognised in the ark of the covenant a most important typical meaning. Abarbanel says on the subject: "Far be the thought, that the cherubim served as a mere ornament, and betokened nothing higher." In the marginal gloss to the Talmud, (Tract. Berachoth, chap. v.) it is declared, "God hath given us the figures of the tabernacle, and of the holy place, and of all their furniture, that we may thence learn the heavenly truths." Now, as the lid of the ark was in this manner likewise a symbol of the grace of God, it is probable, that the LXX. thence derived its name; כַּפֶּר, besides the primitive meaning *to cover*, having also the metaphorical meaning *to atone*, and that they accordingly translated it *ἱλαστήριον*, *the expiatory*. In

two passages, Ex. xxv. 17, xxxvii. 6, they even annex *ἐπίθεμα*. Even so, Philo (*de vita Mosis*, l. iii. p. 668. D. ed. Frank.) speaks of a *πῶμα ἱλαστήριον*, and afterwards of an *ἐπίθεμα προσαναγορεύομενον ἱλαστήριον*, and says of it, *ἔοικεν εἶναι σύμβολον φυσικώτερον τῆς ἰλεω τοῦ Θεοῦ ἀνάμεικτος*. The same expression is also used Heb. ix. 5. This signification of *ἱλαστήριον* has accordingly been adopted by numerous expositors, as Origen, Theodoret, Theophylact, Ecumenius, Erasmus, Luther, and others; and the meaning of the passage which results from it is as follows: "As the lid of the ark of the covenant, when sprinkled with blood, imparted to the Israelite a firm confidence of the forgiveness of his sins, in like manner the Saviour, and specially his death, is the security for our redemption, to which we may believingly look. It is objected to this explanation, that the Apostle, in a letter, addressed as much to heathen as to Hebrew Christians, would scarcely have used an image so entirely Jewish. On the one hand, however, the *ἱλαστήριον* was a thing of such consequence in the Jewish worship, that Gentile Christians must necessarily have been acquainted with it, accustomed as they were to the diligent study of the scriptures of the Old Testament, and as, moreover, many of them were previously proselytes to Judaism. Again, on the other hand, the Apostle in this, as in all the other Epistles, mentions numerous special facts, the knowledge of which, by those to whom he wrote, he ought as little, according to that doctrine, to have assumed. Rom. ix. 10, 1 Cor. x. Nor can any exception be taken to the explanation in question on the score of the unsuitableness of the image. It is

said, that the blood of the Saviour is the blood of the victim, and that hence Christ may well be compared to the sacrificed animal, but with no propriety to the lid of the ark. Strictly speaking, the similitude requires to be represented in the manner contended for, and the felt want of correspondence, when it is so represented, made the Fathers have recourse to the most forced expositions. Just, however, as Christ is represented in the New Testament, sometimes as high priest, and sometimes also as victim, so, in like manner under the Old, may not only the slaughtered animal, but also the mercy-seat sprinkled with atoning blood, be considered as furnishing a type of him. From all this it appears, that there is nothing which can be brought forward as a valid objection to the meaning we have given to *ἱλαστήριον*. Nevertheless, however, the other explanation of the word, according to which *θύμα* is the noun supplied, *expiatory sacrifice*, seems more eligible, and especially for this reason, that, as Bucer remarks, it has in the New Testament the analogy of doctrine more decidedly in its favour. John i. 29, Eph. v. 2, 1 Pet. i. 19; ii. 24, Heb. ix. 24. As to the elliptical form of the word, it corresponds exactly with that of other terms applied to a sacrifice, as, ex. gr. *χαριστήριον, σωτήριον, εὐτήσια, τὰ γενέθλια*. It is found in Josephus with this import, which, accordingly, has been embraced by Hesychius, Grotius, Clericus, Kypke, Elsner, Heumann, and others. There remains, however, a third meaning to be mentioned, which is also admissible. *Ἱλαστήριον*, the neuter of the adjective, may be considered as used for the substantive, and synony-

mous with *ἱλασμός*, and thus, the abstract standing for the concrete, for *σωτήρ*. This is the interpretation adopted by the Vulgate, which renders the word *propitiatio*; so also, as it would appear, the Syrian, and we may add, Louis de Dieu and Zegerus. The parallel passage, 1 John ii. 2, where Christ is called *ἱλασμός*, favours this reading.

How then shall we understand *προέθετο*? *προτίθημι* primarily signifies *spectandum proponere*, *to set in view* for the purpose of selection, or sale, or sacrifice, &c. Hesiod. Theogon, V. 537, where, of the offering made by Prometheus to Jupiter, it is said *μέγαν βοῦν προὔθηκε, Διὸς νόον ἐξυπαφίσκων*. Transferred to things spiritual, it has a variety of senses, *to offer, produce, prefer*. In the middle voice it is specially used to denote all kinds of *exhibitions*, also *to resolve*. If, now, we inquire which meaning best suits the present passage, that will depend upon whether we interpret *ἱλαστήριον*, *mercy-seat* or *atoning sacrifice*. In the first case, the sense *to set up to view* is the one to be chosen. In the second, the strong analogy with Eph. i. 9, would lead to a preference of *constituere*. Indeed the prominence given in that Epistle to the fact of the purpose of salvation having been formed before the creation of the world, renders it probable that, in the text quoted from it, and therefore in the present passage, the idea of time expressed by *πρό* and the idea of space are both included.

*πίστις ἐν τῷ αὐτοῦ αἵματι* for *εἰς τὸ αἷμα* stands, by metonymy, for *bloody death*, the ἀκμὴ of his holy and love-devoted life. The clause is best conjoined as an epexegetis with *ἱλαστήριον*. Thus far extends the

general proposition of the Apostle, which, in substance, means as follows: "By the believing appropriation of that, which Jesus Christ, during the whole course of his blessed life, until it terminated in a bloody death, was, and did, for the human race, men are made partakers of justification before God." He now proceeds to show, what the Saviour's life and death actually achieved for mankind. The explanation of the sequel depends upon what is the meaning of *δικαιοσύνη*; how *διὰ τὴν πάρεσιν* is to be understood; whether *διὰ* with the accusative, is equivalent to *διὰ* with the genitive; if *πάρεσις* is the same as *ἄφεσις*; and, in fine, whether we are to view *πρὸς ἔνδειξιν* as a mere resumption of *εἰς ἔνδειξιν*. First, with respect to *δικαιοσύνη*, some, as Ambrose and Locke, interpret it *faithfulness*, others, according to a sense in which it is elsewhere used by Paul, *goodness*. So Theodoret, Socinus, Grotius, Bolten, and Koppe. Now it is true that, considered *per se*, it may signify *goodness* even like the Hebrew *יִרְדָּן*, which is sometimes synonymous with *יָדָן*. The *διὰ* with the accusative is furthermore supposed to be of the same force as *διὰ* with the genitive, and *πάρεσις* to be synonymous with *ἄφεσις*, from which the following sense results, "for the manifestation of his goodness by the forgiveness of sins before committed." According to this view, *ἐν τῇ ἀνοχῇ* is best construed with *προγεγονότων*, committed in the time of *forbearance*. *Πρὸς ἔνδειξιν* this class of expositors are disposed to consider as a returning upon *εἰς ἔνδειξιν*, "for the manifestation of his goodness in the time now being." In this case, *ἔλεειον* will also be taken in the sense of

*good*, and the clause, in which it occurs, interpreted, "so that he even appears full of kindness, and in virtue thereof justifies the believer." There are many things, however, which speak against this exposition. In the first place, it cannot be shewn, that δικαιοσύνη occurs any where in the writings of Paul in this strange sense, but uniformly means *righteousness* or *holiness*. Much less can any shade of the idea *goodness* be imparted to δίκαιος and δικαιοῦν. Again, the mistake of the case after διὰ is not probable, considering how scrupulous Paul always is in this respect. Moreover, it is unlikely that πρὸς ἔνδειξιν should be a mere resumption of εἰς ἔνδειξιν. The change of the preposition makes the reverse more probable. Finally, as to πάρεσις, it is true, that it may be considered equivalent to ἄφεσις. In Dion. Halic. we read (Antiqu. l. 7. p. 446,) τὴν μὲν ὁλοσχερῇ πάρεσιν οὐχ εὔροντο, τὴν δὲ εἰς χρόνον ὡς ἂν ἡζίουσαν ἀναβολὴν ἔλαβον, where *delay* is opposed to total *remission*, πάρεσις. If we compare, however, Acts xvii. 30, τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, we shall feel inclined to affix another meaning to πάρεσις, and interpret it *passing by, overlooking*. In this signification it was certainly used by the Greeks, Xenophon (Cyr. 5, 4, 7,) has πολὺ μᾶλλον παρεῖς θαῦμα, ἐμὲ θαυμάζεις. Id. (Hipparch. 7. 10.) ἀμαρτήματα παρίεναι ἀκόλαστα. So also Dion. Hal. παρίεναι ἀμαρτὰς ἀζήμιον. Appian uses πάρεσις like ἀμέλεια, καταφρόνησις. In Ecclesiasticus μὴ φεῖδυσθαι and μὴ παρίεναι are used parallel. Book of Wisdom, παρορᾶν signifies to *overlook sin*. Accordingly the Apostle first shows the relation of the scheme of redemption to the period before Christ. God has, as it

were, permitted sin to pass as if he did not observe it. But now in this plan of salvation, his holiness is manifested in such a way that the former sins, which he tolerated the while with ἀνοχή, are made to appear odious in his sight. The πρὸ in προγεγονότων relates naturally to the period before Christ's advent. Paul further shews the relation of the scheme of redemption to the τῷ νῦν καιρῷ. In this also must God's holiness be manifested. The νῦν καιρὸς forms a contrast to the ἐν τῇ ἀνοχῇ. We would not, however, say, that the other view, according to which πρὸς ἑνδεικνύ is considered as a repetition of the εἰς ἑνδεικνύ, is inadmissible. In conformity with it, Michaelis expounds stiffly but correctly, "for the vindication of his justice with regard to sins once committed, and which he with patience and long-suffering bore—for the vindication of his righteousness at the present time." The Apostle is hence enabled to conclude, that by this institution, the Divine holiness is placed upon a firm basis, while, at the same time, the justification of men is wrought out. As to the manner in which the plan of salvation produces these effects, see the observations upon chap. v. 15—19. Bengel: Summum hoc paradoxon evangelicum, nam in lege conspicitur Deus justus et condemnans, in evangelio justus ipse et justificans peccatores.

## PART FOURTH.

**EPIPHONEMA: IN WHICH IT IS SHOWN HOW BY THIS SCHEME OF JUSTIFICATION, ALL OPPORTUNITY OF AGGRANDIZING SELF IS DONE AWAY, AND HEATHEN AND JEW OBTAIN MERCY ON THE SAME TERMS. V. 27—31.**

V. 27. It may be asked, whether the Apostle addresses himself principally to the Jews, or jointly and equally to Jews and Gentiles. The former is the more likely. He has still in his thoughts the presumption of the Jews, against which he had inveighed up to the 21st verse, and to them he again reverts at verse 29. In this view, the thought here uttered by the Apostle is the same with what is delivered in the 9th verse, viz. "Inasmuch as Christianity finds the subject of the theocracy equally with the man who is an alien to it, in the condition of not fulfilling the law, it lays the same necessity upon both of taking refuge in the new plan of salvation, and does away that status of the Jew, in virtue of which he arrogated to himself the right of looking down upon the Gentile. Theodoret: *καύχῃσιν δὲ καλεῖ τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα*. Compare Ephes. ii. 8, 1 Cor. i. 29. It would perhaps, however, be more correct to take the abstract *καύχῃσις* in the sense of the concrete *καύχημα*, *materia gloriandi*.

'Εξεκλείσθη. Theodoret: οὐκ ἔτι χώραν ἔχει. Chrysostom: ὅτι ἀκαυρίας ἔστι. In this sense, Paul speaks

of a *παλαύτης γράμματος*, Rom. vii. 6. If it is only by the acceptance of an objective redemption that men are justified and sanctified, no one can boast of his own efforts.

Διὰ ποίου νόμου ; Chrysostom : Ἰδοὺ καὶ τὴν πίστιν νόμον ἐκάλεσεν, ἐμφιλοχωρῶν τοῖς δυνάμασιν, ὥστε παραμυθεῖσθαι τὴν δοκοῦσαν εἶναι καινοτομίαν. τίς δὲ ὁ τῆς πίστεως νόμος ; διὰ χάριτος σώζεσθαι.<sup>1</sup> Νόμος is most frequently, like ΠΤΥΛ, interpreted in the general sense of *doctrine*, as in James i. 25. In several passages of Paul's writings, which are cited as examples, this sense, it must be confessed, is less suitable, Rom. viii. 2, vii. 25, where, according to the Apostle's peculiar phraseology, it ought rather to be rendered *rule* or *method*. As this latter sense, however, does not answer in the present case, νόμος must undoubtedly be translated *doctrine*, which is an extension of the original meaning *law*. Νόμος ἔργου is a very common expression, and may here, for the sake of assimilation, have suggested the phrase νόμος πίστεως.

V. 28 is an inference drawn from the preceding, as οὖν itself indicates. Several codices, instead of οὖν read γὰρ, which, however, does not conform so well to St. Paul's train of thought.

Λογίζομεθα. Not properly συλλογίζομεθα, *arguendo concludimus*, as Theodoret expounds it, but as in chap. viii. 18, Heb. xi. 19, *persuasum nobis habemus*.

<sup>1</sup> Observe, he has called even faith a law, fondly dwelling upon such names, for the purpose of softening what has the semblance of being a novelty. What is then the law of faith ? It is, that salvation must be obtained through grace.

So 2 Cor. x. 7, Phil. iv. 8. Erasmus skilfully: *Existimamus enim, (better igitur) id quod res est, post-hac quemvis hominem per fidem justitiam consequi posse.*

*Πίστις* is translated by Luther, *allein durch den glauben*. Against this the shallow-minded among his Catholic opponents raised a mighty outcry. The *ἐὰν μὴ* of Gal. ii. 16, amounts to as much, and even Catholic translations introduce the *alone* in the present passage. Thus, in the Nürnberg edition, 1483, it is *nur durch den glauben*. The LXX. frequently interpolate it where it does not stand in the Hebrew. Lev. iii. 11. Deut. vi. 13, 1 Sam. x. 19. The Fathers often affirm, "that by faith only is man justified." Hence Erasmus (*De ratione concionandi*, l. 3) says: *Vox sola, tot clamoribus lapidata hoc seculo in Luthero, reverenter in Patribus auditur*. With regard to *νόμος ἔργων*, which many imagine to imply only ritual precepts, see the comment upon v. 20.

V. 29 and 30. The Apostle could not deny, that in one respect God might be regarded as the God of the Jews only, viz. in his having given to them exclusively institutions preparatory to the redemption. Inasmuch as these very institutions, however, were intended to be subservient to the introduction of a salvation designed for all mankind, God's interest in the fate of Gentile nations was not in abeyance even in the establishment of the Old Testament theocracy. Besides, even in the Old Testament, it is in many places distinctly averred, that heathen nations are by no means shut out from manifestations of the Divine love, so that Paul might confidently look for an ac-

knowledge on the part of the Jews, that the God whom Abraham styled **קנהשמים וארץ** was also the God of the heathen.

Several codices read *ἐπίπερ* in place of *ἐπειπερ*, which cements more closely the connection between the two verses, and gives greater emphasis to the thought. The prepositions *ἐκ* and *διὰ* must be supposed to possess the same force, and yet the change can scarcely be thought to have been undesigned. Perhaps it implies a gentle stroke of irony, of which we have elsewhere, in St. Paul's writings, still stronger examples, Gal. v. 12.

V. 31. An anthypophora. Here, where the Apostle affirms that salvation is attainable apart from all demands of the law, he might be met with that scruple which at all times has forced itself upon the mind of man, in contemplating this extraordinary scheme of salvation, viz. whether such a doctrine does not lead to immorality. The formal confutation of this objection he takes up at chaps. vi. vii. but especially at the viii. At present he does no more than briefly and generally attest that the Christian doctrine of faith produces holiness. Equally forced and insipid are the expositions of this verse, given by those who understand by *ἔργα νόμου*, the *observance of the ceremonial law*. So that Cocceius might well say of it: *Haec jugulant opinionem Socinianorum*. Of all these, Erasmus undoubtedly gives the best; and yet how unnatural is even his! *Adeo non abolemus legem aut labefactamus, ut eam etiam confirmemus stabiliamusque, id prædicantes factum quod lex futurum promiserat, eumque nuntiantes in quem, ceu*

scopum, summa legis spectabat. Neque enim id aboletur, quod in meliorem reparatur statum, non magis quam si defluentibus arborum floribus succedat fructus, aut umbræ succedat corpus. In what manner and in how far the Christian doctrine of justification establishes the law, the Apostle does not here say, but it is shown in chaps. vi. vii. viii. where he describes how, subjectively at least, the redeemed yield a certain satisfaction to the law. He demonstrates, to wit, how this moral law, *per se*, does not suffice to beget love for the performance of it; that there exists in man, according to the present circumstances of his nature, a conflict of tendencies, some of which are favourable and some repugnant to what is divine; that, on the other hand, a believing acquiescence in the scheme of salvation engenders in the heart the love of God, and therewith the love of God's law; and that thus a new principle of life is implanted in him, which operates from the heart outwards, and brings forth the καρπὸς τοῦ πνεύματος. In this way, in the case of the believing Christian, obedience is actually rendered to the law, and that of the genuine kind, seeing that it rests on the inward basis of a mind penetrated with love to God. Such is the manner in which faith subjectively establishes the law. It likewise establishes it, however, objectively, inasmuch as Christ, by his holy life and death, perfectly fulfilled it, and thereby satisfied the demands of the moral government of the world. Compare the fine sentiments of Calvin upon this verse. However true this is, and much although it may seem to stand here in its right place, still it cannot be denied that

a still closer coherence with the sequel is another explanation, suggested by Flatt and The Apostle had declared in the 21st verse was the preacher of a method of justification however new it might appear, had nevertheless already anticipated and foretold in the Old Testament. In the 4th chapter he endeavours to this by proofs. It is not impossible, thereby by the word νόμος we are to understand *the Old Testament*, and that Paul means to the entire doctrines he had before been teaching founded upon truths already recognised in the former covenant. In this acceptance the verse is a convenient transition to the 4th chapter.

to its meaning, Chrysostom observes: *τρίταυθα ἀπέδειξε, καὶ ὅτι χωρὶς νόμου δυνατὸν ὁ καὶ ὅτι τοῦτο οὐκ ἴσχυσεν ὁ νόμος, καὶ ὅτι ἡ πίστις μάχεται.*<sup>m</sup>

<sup>m</sup> He has here demonstrated three things; that justification is possible without the law; that the law was unable to do it; and that it is not hostile to the law.

## CHAPTER FOURTH.

### ARGUMENT.

FOR the purpose of still further corroborating in the eyes of Jews the Christian doctrine of justification, the Apostle shews that under the Old Testament, no less than under the New, the source of the divine goodness was on God's part free grace, and the condition of its reception on the part of man, faith. This is manifest from a Psalm of David's, but more especially from the history of Abraham, that is, from the relation to God of two individuals who, above all other men, might, if the thing had been possible, have founded a claim upon the merit of their works. The life of Abraham particularly evinces that his works by no means sufficed to accomplish his justification. If, however, the Israelite chose to ascribe, either to circumcision, which is the sign, or to the law, which is the foundation of the theocracy, any influence and co-operation in the matter of justification, it could be shewn, that, on the contrary, these distinctions of Israel, rested solely and exclusively upon the righteousness which is by faith, which was thus, as it were, the cause of the theocracy.

### PARTITION.

1. Proof that Abraham was not justified by works, but by faith. V. 1—6.
2. Proof that David was justified by free grace. V. 6—8.

3. Proof that circumcision, the sign of the theocratical covenant, had no share in the justification of Abraham. Far from being subservient to that end, it was much more a consequence of it. V. 9—12.
4. Proof of the establishment of the theocracy without the co-operation of the law. So far from the law having given rise to the theocracy, both the theocracy and the law rested upon the righteousness which is by faith. V. 13—17.
5. Description of Abraham's faith, and statement of the noble benefits accruing to believers, as exhibited in his example. V. 18—25.

## PART FIRST.

### PROOF THAT ABRAHAM WAS NOT JUSTIFIED BY WORKS, BUT BY FAITH. V. 1—6.

V. 1. IT was natural for the Israelite, upon hearing of this new method of salvation proposed by Paul, to reflect upon the Old Testament, and to ask, in objection, whether the holy men, whose lives are there related, did not obtain justification before God by perfect obedience to the law? Theophylact: *καὶ φησὶ, ὅτι οὐδὲ οὗτος ὁ τσαῦτα καὶ τὰ τηλικαῦτα κατορθώσας, ἰδικαιώθη ἐκ τῶν ἔργων, ἀλλ' ἐκ τῆς πίστεως.*<sup>a</sup>

*τί οὖν.* The *οὖν* need not here be considered as a mere formula transeundi, it is grounded in the Apos-

<sup>a</sup> And he says, that not even he, viz. Abraham, who had performed such mighty acts of righteousness, was justified by works but by faith.

tle's train of ideas. *What then*, that being the case with justification, shall we say of the righteous men who lived under the Old Testament?

τὸν πατέρα ἡμῶν. We must not follow Cocceius, and take this appellation in the spiritual sense, which is afterwards at the 16th verse developed by St. Paul. It here means *our bodily progenitor*, the Hebrew אב־אֲבִיכֶם *forefather*, Gen. xxviii. 13, 1 Kings xv. 11. The Rabbins give the same name to Abraham. Κατὰ σάρκα is by most expositors, and, among others, by Chrysostom, Erasmus and Limborch, joined to πατέρα. But to this it may be objected, first, that it produces a harsh hyperbaton, to avoid which, several codices of authority have placed εὐηκέναι before τὸν πατέρα ἡμῶν, and, 2dly, that in such a conjunction, κατὰ σάρκα would be a superfluous addition, while, on the other hand, some supplementary clause would be required to define εὐηκέναι. It is, therefore, more correct to construe it with εὐηκέναι.

εὐρίσκειν, both in profane and sacred authors, means, like the Hebrew אָצַק, *to acquire, earn*, Luke i. 30, Heb. ix. 12. What then, in connection with this word, does κατὰ σάρκα imply? The usual meaning of Σάραξ, in reference to the Old Testament theocracy, is, "the outward privileges conferred by God upon the Israelites." So 1 Cor. x. 18, Phil. iii. 3, Gal. vi. 12. In this general sense it is taken by Cocceius and Witsius, who thus explain the text, "by the Mosaic economy it was impossible for him to be justified, for it did not then exist." Wetstein and Michaelis suppose that it refers in a more restricted sense to circumcision, "in virtue of the circumcision

in his body." In the immediate context, however, the Apostle is shewing, not the inefficacy of circumcision to secure the patriarch's acceptance with God, but the inefficacy of his works in general. It is obvious, therefore, that for an explanation of *κατὰ σάρκα*, we must have recourse to the *ἐξ ἔργων* of v. 2. Not that we ought to follow Theodoret, and view *κατὰ σάρκα* as precisely equivalent to *ἐξ ἔργων*, which is not the case. The Apostle rather considers *πίστις*, as in fact it is, an inward principle of life, and hence contemplates it in the aspect of a *πνευματικὸν* implanted by God, in contrast with which he views works, as but the product of the weak and enslaved moral powers of the natural man. *Κατὰ σάρκα* is therefore to be looked upon as opposed to *κατὰ πνεῦμα*, and translated *humanly, by his own moral endeavours*. Comp. the observ. upon *Σαρκὶς* at chap. i. 3, 7. The interpretation of Calvin, who makes it naturaliter, and the identical one of Grotius "*propriis viribus*," are therefore virtually correct. We require only to notice, farther, an unnatural interpunctuation adopted by Grotius and Clericus, who place a point of interrogation after *ἐροῦμεν* and translate, "What shall we then say? That Abraham has attained (justification) by his own endeavours?"

V. 2. We here desiderate a proper answer to the question. The *γὰρ*, however, indicates, as usual, a silent thought. See Fritzsche Comm. in Matt. ind. s. h. v. The *οὐδοσιῶν*, which the sense requires, is suppressed. Abraham, it is true, had whereof to glory, but that only before men, who cannot try the heart, and even of the external conduct survey only

an inconsiderable part; and his glory, however universally acknowledged, would avail him nothing so long as he did not stand justified in the eye of the omniscient God. A consideration, which is not indeed founded on a connection with these words, but which indicates, in a very beautiful manner, the difference between evangelical and legal righteousness, is brought forward by Œcumenius :....' Ἐχει μὲν καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν, ἀλλ' ἐφ' ἑαυτῷ ὡς κατωρθώσας τὸ ἐκ πίστεως σωθεῖς, ἐπεὶ μὴ ἔχει εἰς ἑαυτὸν καυχῆσασθαι, ὡδὲν γὰρ ἔργον ἔπραξεν, εἰς τὸν Θεὸν καυχᾶται μείζον δὲ τὸ εἰς Θεὸν καυχᾶσθαι, ἢ περὶ εἰς ἑαυτόν. τὰ μὲν γὰρ κατορθώματα, πολλάκις καὶ ἀφανίζεται ἐτέραις πλημμελείαις· ἡ δὲ εἰς Θεὸν καύχησις, ἄτρεπτος διαμένει.<sup>b</sup>

V. 3. Τί γὰρ ἡ γραφὴ λέγει; A corroboration of what the Apostle has just declared, that God could by no means consider the character of Abraham as conformable to the law. The γὰρ must therefore be translated *for*. In proof of this, he now quotes Gen. xv. 6, verbatim from the LXX., excepting only that he substitutes a δὲ for a καὶ. The whole life of the patriarch displayed an extraordinary strength of faith. The first great manifestation of it was his unreserved compliance with the will of God in his departure from his native land and kindred. The second was that

<sup>b</sup> He would have whereof to glory, not before God indeed, but in himself, as having acted righteously. But the man who is saved by faith, being destitute of any ground for glorying in himself, seeing he has done nothing, glories in God. And it is better to glory in God than in ourselves. For our good deeds often disappear before our sins, whereas the glory that is in God remains for ever immutable.

recorded in the 15th chap. of Genesis, when he admits into his belief what, from the advanced years both of himself and his wife, appears to be an impossibility, even that Sarah should bear him a son, and that by means of that son, a blessing should be diffused not merely over Canaan, but over the whole earth. The third instance, in fine, in which he manifested his faith, was his willingly giving up, when required to do so by God, this very son of promise, on whom all his future prospects depended. Gen. xxii. On account of this persevering faith, Abraham is highly extolled even among the Jews. 1 Macc. ii. 52. Ἀβραὰμ οὐχὶ ἐν πειρασμῷ εὐρέθη πιστός, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην; Philo de Abrahamo, p. 386, ed. Frankf. ἔστι δὲ καὶ ἀνάγραφτος ἔπαινος αὐτοῦ, χρησιμοῖς μαρτυρηταῖς οὓς Μαυρῶς ἐθεσπίσθη, δι' οὗ μνηύεται ὅτι ἐπίστευσε τῷ Θεῷ. ὅπερ λεχθῆναι μὲν βαρύντατον ἐστὶ, ἔργῳ δὲ βεβαιωθῆναι μέγιστον.\* In the Jewish commentary of R. Ismael Mechilta, it is, in like manner, said of Abraham: De Abrahamo legimus, quod mundum hunc et futurum non nisi ea de causa consecutus sit, quam quia in Deum credidit, quod dicitur, Gen. xv. 6. The occasion upon which Abraham showed the faith that obtained for him the above testimony from God, was not indeed of so trying a nature as the offering up of Isaac, still it was a most heroic act of believing, and the ex-

\* And his praise has been recorded, being testified by the oracles which Moses delivered, by whom it is reported that he believed in God. And that this has been said of him is a great thing, but it is a far greater that it has been confirmed by acts.

traordinary energy of mind required for it, is described by Paul himself, v. 18, 19. The common Jew looked only at the external act of Abraham. Paul proves that it is not that which constitutes its true worth, but the believing devotion of self to God, that laying hold of his promises, which is also the great characteristic of a Christian. Among the Jews, there are many who appreciate the high importance of religious faith, as *an inward giving up of self to God*. To this purpose, Philo has various beautiful passages, De Abrahamo, p. 387. "The one only sure and infallible good is faith, the faith that is fixed upon God; it is the consolation of life, the fulfilment of hope, the absence of evil, and the price of every blessing; it is the ignorance of misery, the knowledge of piety, and the inheritance of felicity; it is that which perfects every thing, depending as it does upon him who is the great first cause, who has power to do all things, but who wills only the best." In the sequel, he styles faith, the queen of virtues. More especially, however, in his work, *Quis rerum divinar. hæres?* p. 493, "Abraham believed in God, and to have done so redounds to his praise. Some indeed may perhaps insinuate, that there is nothing very commendable in that; and may ask, if any one, even the most unjust and impious of men, would not give heed to the words and promises of God. To whom we reply, beware thou of inconsiderately defrauding the wise man of his merited eulogium, of assigning faith, which is the most perfect of virtues, to the unworthy, or of casting reproach upon our knowledge of this subject. For if you please to search more deeply, and not

keep to the mere surface of things, you will readily perceive, that to believe in God alone, and in nothing else besides, is by no means an easy matter. And what makes it hard is our relationship to the mortal body with which we are yoked, and which persuades us to believe in riches, and glory, and power, and friends, and health, and strength, and many other things. But to be weaned from all these, and to disbelieve a generation which denies whatever lies beyond itself, and to believe in God only, who is the only true object of belief, is the act of a great and heavenly mind, elevated above the allurements of any thing here below. And well is it said, that faith was counted to him for righteousness, for there is nothing so righteous as to exercise a pure and unmingled faith in God alone." In heathen antiquity, we find few traces of a recognition of the high importance of religious faith. There is a passage in Plutarch which has some reference to the subject, Sept. Sap. Conv. c. 18. Speaking of Arion as he rode upon the dolphin's back, he says that he was neither very much afraid of death, nor yet desirous to live, but longed to be saved, ὡς λάβοι περὶ θεῶν δόξαν βέβαιον. In the heathen philosophy πίστις and δόξα coincided.

Δικαιοσύνη, in Hebrew יִדְּוּ, denotes here *subjective holiness*. God looked upon Abraham's childlike submission as if it were *real holiness*, and attached value to it alone. Parallel is Ps. cvi. 30, 31. Deut. xxiv. 13; vi. 25, may likewise be compared, and for an exposition of the Old Testament citation, Luther's Auslegung des Genesis.

V. 4. Paul here defines more precisely the sub-

stance and meaning of the above quotation. A doubt might arise, whether the words really implied that Abraham had not been able to attain by his works a perfect state of justification before God. Accordingly the Apostle shows, that the idea of ascribing faith as righteousness, implies the impossibility of the party otherwise having such a righteousness as God could accept.

τῷ δὲ ἐργαζομένῳ is best translated by Luther, "der mit Werken umgeht" and Beza: Is qui ex opere est aliquid promeritus. The great majority of expositors, however, take it in the emphatic sense of "acting faultlessly." Theodoret expounds it thus, ὁ γὰρ τῆς δικαιοσύνης ἐργάτης μισθὸν ἀπαρτιῖ, and so also Limborch, Baumgarten, and Christ. Schmid, who deems it synonymous with ἐργαζόμενος δικαιοσύνην, Heb. xi. 33. The context might, it is true, impart this meaning to the word, but it is by no means probable that it does so. That man in general, and Abraham no less than others, is incapable of yielding a perfect obedience to the demands of the moral law, it is not the object of the Apostle here to show; what he asserts is, that in point of fact, Abraham's works were not the ground of his justification. Grotius puts a false interpretation upon the whole clause: Sicut qui operam alicui præstat, non ideo amicus est illius, sed mercedem accipit operæ respondentem, sic etiam qui nativa vi, ut potest, Dei præceptis externis aliquo modo paret, habet mercedem, liberatur a suppliciis, sed non ideo fit amicus; Χάρις hic amicitiam significat. Calovius justly denominates these interpretations, "Strabæ, plane alienæ a mente Apostoli."

Ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. λογίζεσθαι is here either put, per meton. causæ pro consequentia, for *reckoning* instead of *paying*, in which case, it might also be supplied to κατὰ τὸ ὀφείλημα and κατὰ χάριν would be entirely parallel with εἰς δικαιοσύνην. Here the emphasis lies solely upon χάριν and ὀφείλημα, whereas in verse 5, it lies, if not upon εἰς δικαιοσύνην, at least upon the whole clause λογίζεται αὐτῷ εἰς δικαιοσύνην. Or, on the other hand, the κατὰ χάριν is an explicatory supplement to λογίζεται, to which we must imagine it connected by a silent τοῦτ' ἐστίν, and the κατὰ τὸ ὀφείλημα is united per zeugma with λογίζεται, upon which the whole emphasis rests, being considered by the Apostle as fully involving, and sufficiently expressing the idea of what is undeserved. This last is at once the weightier exposition, the more conformable to the usual diction of Paul, and is no less agreeable to the context than the others. It is expressed with great precision by Michaelis. "To him who does works, the reward is not said to be *reckoned*, an expression which makes it appear as if it were given from grace, but he obtains it because it is his due." Even in profane authors χάρις and ὀφείλημα stand opposed to each other.

V. 5. The counting of faith as righteousness, the Apostle here says, implies that Abraham had not the power of placing himself in any other way in a state of justification. He now transfers the analogy furnished by the case of Abraham to the domain of Christianity, shewing how the term λογίζεσθαι, as used in reference to the patriarch, designates precisely the relation in which the sinner who is justified through

the redemption of Christ, stands to the Divine justice. That we must here suppose a transition from the example of Abraham to the case of the Christian, who believes in God's justification through Christ, is clear from the expression πιστεύοντι ἐπὶ τὸν δικαιούντα τὸν ἄσεβῆ, seeing, that in that particular act, which the Apostle has mentioned, the object of the patriarch's belief was by no means the justifying grace of God. This remark is made by Sebastian Schmidt, Baumgarten, and Chr. Schmid. On the other hand, the commentators who think these words have a special reference to Abraham, either call the attention, like Beza, to the fact, that even Abraham might be characterised as ἄσεβης, in so far as he did not yield a perfect obedience to the moral law—which observation is certainly just in itself, but does not do away with the difficulty, that in the instance alluded to it cannot be Abraham's faith in the pardoning grace of God, which is spoken of; or like Michaelis, Rosenmüller and Koppe, they follow Grotius and Wetstein in taking up ἄσεβης in the sense of *idolater*, and supposing that it referred to the patriarch's having been once addicted, like his father Terah, Josh. xxiv. 2, to idol worship, according to the tradition of the Rabbins Mirchand, Philo, and Josephus, which interpretation is peculiarly unnatural. Guarding against the abuse of this passage, Calvin says: *Neque enim fideles vult esse ignavos, sed tantum mercenarios esse vetat qui a Deo quidquam reposcant quasi jure debitum. Et jam prius admonuimus non hic disseri, qualiter vitam instituere nos oporteat, sed quæri de salutis causa.* We have only farther to add,

that the Vulgate, and several Latin Fathers, append to the verse, *Secundum propositum gratiæ Dei*, which, however, is wanting in the Greek Codices.

## PART SECOND.

### PROOF THAT DAVID WAS JUSTIFIED BY FREE GRACE. v. 6—8.

THE Apostle now appeals to another most distinguished forefather of the Jews, even David, and shows how he had not boasted of his merits, nor claimed from God any recompense as his due, but, on the contrary, had extolled God's pardoning mercy. In respect of the form, this second Old Testament instance of righteousness by faith is not, as Seb. Schmidt accurately observes, co-ordinate with that of Abraham. For although, in respect of the sense, there is such a co-ordination, still the sentence is only appended as a voucher for the meaning given to *λογίζεσθαι* in verse 5. The transition is as follows: "That the idea of justification, which I express by *λογίζεσθαι*, is correct, will be apparent from the fact, that David in the Psalms extols the same kind of justification, and when he speaks of the ground of his acceptance with God, passes over in silence his sin-stained works." In this view, Chrysostom justly observes, it would be more appropriate if the words of the Apostle were *μακάριος ὃ ἐλογίσθη εἰς δικαιοσύνην*. The quotation is made from Psalm xxxii. 1, 2, verbatim after the LXX. According to the opinion of commentators, this Psalm

was composed after David's transgression with Bath-sheba. It was consequently very well adapted to the purpose of St. Paul; for at that time, it must have been very natural for the fallen king to look entirely away from himself, and appeal only to the Divine mercy.

*Μακαρισμός*, *attribution of blessedness*; hence λέγει τὸν μακαρισμὸν is equivalent to μακαρίζει τὸν ἄνθρωπον. Χωρὶς ἔργων. ἔργα here is the same as ἔργα νόμου, an additional proof that the latter means *works of the moral law*.

V. 7 and 8. ἀφίεναι *to put away*, and ἐπικαλύπτειν *to cover*, are, like the two corresponding Hebrew words נָשָׂא and כָּסָה, synonymous metaphorical expressions for *the forgiveness of sins*. Theodoret in Psal. a. h. l.: τοσαύτη γὰρ πρὸς αὐτοὺς κέχρηται φιλότιμία, ὥς οὐ μόνον ἀφίεναι, ἀλλὰ καὶ καλύπτει τὰς ἀμαρτίας, καὶ μηδὲ ἵχνη τούτων καταλιπεῖν.<sup>d</sup>

Λογίζεσθαι *to place to account*, a figurative word, which, in like manner as *to retain*, is used with respect to sin. Job employs an expression implying even a stronger figure, ch. xiv. 17.

<sup>d</sup> Such generosity does he exercise towards them, as not only to forgive, but even to cover their sins, so that not even the traces of them are left.

## PART THIRD.

PROOF THAT THE SIGN OF THE THEOCRATICAL COVENANT, CIRCUMCISION, HAD NO EFFICACY IN THE JUSTIFICATION OF ABRAHAM. INSTEAD OF BEING A PROCURING CAUSE, IT WAS A CONSEQUENCE OF IT. V. 9—12.

V. 9. SEVERAL modern expositors, and among others, Chr. Schmid and Koppe, connect these words closely with the preceding context, supposing that the Apostle suddenly starts aside, and, instead of waiting the opponent's answer, hastens to resume the former theme of Abraham. This, however, is a wrong view of the course of the ideas. It is more correct, as Theophylact, amongst others, has shown, to suppose that at the commencement of the 9th verse, a new point of the enquiry is taken up. The Apostle has been hitherto demonstrating, that in the case of the holiest men of the Old Testament, the ground of justification was not the fulfilment of the law, but the free grace of God. That the Israelite might have granted, but he would have restricted the principle to the members of the theocracy. In opposition to which, Paul now shows that this kind of justification took effect upon Abraham, on the one hand, before he had yet received the sign of the theocracy, and on the other before the promulgation of the law, in which respect the Patriarch appears to stand perfectly on a level with every Gentile, Ὁ μακαρισμὸς οὖν οὐτοῦ,

according to the view of the train of thought which we have adopted, we must interpret as follows : "Does this counting one's self blessed, on account of the free grace of God, belong only to the Theocrat?" The verb to be supplied is, as suggested by Theophylact, *πίπτει*, but better perhaps *ἔστι*. The *καὶ* before *ἐπὶ τὴν ἀκροβυστίαν* is a sign that the sense requires us to conceive a *μόνον* introduced after *ἐπὶ τὴν περιτομήν*. It is, therefore, false in Œcumenius and Theophylact so to state the question of Paul, as if he ascribed to the heathen a greater right to the *μακαρισμὸς* than to the Jew. *Λέγομεν γὰρ*. The *γὰρ* links the new argumentation to the previous concessions. The Apostle supposes the Jew to have allowed that Abraham was pronounced just without a regard to works. It would unquestionably be more correct to include this clause in verse 10th, with which it is so closely connected, and with which it must be combined to make a whole.

V. 10. The Apostle might have confuted this new and exclusive restriction of the Jews, by urging what he had already brought forward at the commencement of the 3d chapter, viz. that God had imparted circumcision to the members of the theocracy, as a gift of free grace, and that, hence, it could only possess that degree of value in the eyes of God, which he in the counsels of his free-will chose to attribute to it. The history of Abraham, however, afforded him an opportunity of employing a still more triumphant argument against them. The declaration of God, wherein he justified Abraham for the sake

of his faith, was made, if not twenty-five, at the least fifteen years anterior to the introduction of circumcision, Gen. xvii. 23. When the patriarch received it, he did not, of course, as yet belong to the theocracy. Πῶς here signifies, *under what circumstances?*

V. 11. The Apostle strengthens the proof. Not only, he maintains, is circumcision, as the sign of the covenant, not the condition of justification by free grace, it is nothing more than a consequence of it. Chrysostom: Οὐχ ὑστέρα δὲ μόνον (περιτομῇ) τῆς πίστεως, ἀλλὰ καὶ σφόδρα αὐτῆς καταδεστέρα, καὶ τοσοῦτον ὡς σημεῖον τοῦ πράγματος οὐπερ ἔστι σημεῖον.\* As is common with our author, he here restricts the facts of the Old Testament more than is done in the Old Testament itself, by giving prominence to the essential point. The sign of the covenant was not really conferred upon the patriarch in consequence of that great act of faith, but for his general childlike acquiescence in the plans and purposes of the free grace of God. As, however, that act of faith was a particularly distinguished instance of his submissive compliance with the Divine economy, the Apostle was justified in representing the covenant sign as a consequence of justification by faith. We have to observe, in the first place, with respect to the text, that several of the Greek fathers read περιτομῇ in the accusative. The genitive, however, is preferable, and the accusative has been substituted in its room only because of its infrequency. It is the genitivus appositionis,

\* Not merely is circumcision posterior to faith, but even far inferior, as much so indeed as the sign to the thing signified.

similar to the Latin *flos violæ*, and requires to be resolved into ἡ περιτομή ἡ ἐστὶ σημεῖον. In precisely the same manner, the Rabbins are accustomed to connect מילה *circumcision*, as the genitivus appositionis with תּוֹתָן *a sign*, and חֶתֶם *a seal*.

Σφραγίς means τὸ δακτύλιος, rarely δακτυλίον ὁתם, τὰ σημεῖα τῶν δακτυλίων, and τὸ ἐκμαγεῖον τῶν σημείων. Here it signifies the latter. An impressed seal is the sign of the strongest confirmation, and hence in the New Testament σφραγίς is frequently used in the sense of βεβαίωσις, 1 Cor. ix. 2; 2 Tim. ii. 19, and by the fathers, baptism is styled ἡ ἀθανατοποιὸς καὶ σωτήριος σφραγίς. (Grabe Spicil. Patr. tom. i. p. 332.) The Sabæans likewise call it the *seal of life*. With respect to the thing itself, circumcision was but the sign of reception into the theocracy. As Philo says, (De Opif. Mundi, p. 36.) τὰ αἰσθητὰ σημεῖα εἶναι σύμβολα τῶν νοητῶν. In that light it was regarded by the Jews, (See Schöttgen and Wetstein.) They denominate it in Jalkut Rubeni, f. 65, 4, *the sign of the covenant*, and in the Chaldee Paraphrase to the Song of Solomon, “the seal of circumcision which strengthens like swords those who bear it.” It is also called *the seal of Abraham* and *the holy sign*. (Comp. Liber Cosri, ed Buxt. p. l. c. 115.) In this view, therefore, the Israelite could not but grant the truth of what the Apostle said, and just as little was he able to contradict him, when he made the covenant sign dependent upon the earlier act of faith. Long before Abraham had shown himself worthy of it, God opened the way for him to become the founder of a blessed family upon the earth. With childlike obedience, the Patriarch fol-

lowed the heavenly intimations, and in faith laid hold of the promises. This simple and submissive acceptance on his part of the offered grace of God, now became the cause of God's actually imparting to him that covenant sign, and thereby constituting him, in fact, the author of a Divine commonwealth, at first comprehending only a single family, which soon, however, extended to a nation, until finally, at the appearance of Christ, it spread over the whole human race. *Εἰς τὸ εἶναι*, is a copy of the Hebrew method of joining *ו* to the infinitive, and stands for *καὶ οὕτως ἐγένετο*. *Πιστευόντες δι' ἀπροβυστίας*. On the use of *διὰ* like the Hebrew *ב*, to signify *with* and *in*, see chap. ii. v. 27. It is here to be resolved into *καίπερ ἀπρόβυστοι ὄντες*.

*Πατέρα τῶν πιστευόντων δι' ἀπροβυστίας*. The word *father* is figuratively used by eastern nations to denote the most multifarious relations. The most common is the general one of *dependence*. In the present case it is to be taken in the sense of *author* or *funder*. Comp. Job xxxviii. 28; Gen. iv. 21; 1 Macc. ii. 54. *Φινεὲς ὁ πατὴρ ἡμῶν ἐν τῷ ζηλωσάαι ζῆλον*, John viii. 44. Carpzovius: exemplar. Schleusner prefers the meaning, *antesignanus*. The two, however, are virtually identical. Abraham, as the first of those who received justification in this way, leads the train of all who in the same way receive it after him. There is a similar passage in the dictionary Michlal Jophi upon Mal. ii. "Abraham is the father of all those who follow him in faith." The word *father* is used in the same sense by Maimon. Opp. Poc. i, p. 63. "Moses is the father of all preceding prophets."

The *εἰς τὸ λογισθῆναι* expresses more distinctly in

what this paternity consists, viz. that as children partake the nature of their father, so may all the heathen appropriate to themselves the privileges which were enjoyed by him, who by his childlike faith founded the kingdom of justification by free grace. Theodoret, pushing the comparison too far, has the following words: 'Ο γὰρ τῶν ὅλων Θεός, προειδώς ὡς Θεός, καὶ ὡς ἵνα λαὸν ἐξ ἐθνῶν καὶ Ἰουδαίων ἀθροίσῃ, καὶ διὰ πίστεως αὐτοῖς τὴν σωτηρίαν παρέξῃ, ἐν τῷ Πατριάρχῃ Ἀβραάμ ἀμφοτέρω προδιέγραψεν. Δείξας γὰρ αὐτὸν, καὶ πρὸ τῆς περιτομῆς τὴν ἐκ πίστεως δικαιοσύνην κτησάμενον, καὶ μετὰ τὴν περιτομὴν, οὐ κατὰ τὸν Μωσαϊκὸν πολιτευσάμενον νόμον, ἀλλ' ἐπιμείναντα τῇ τῆς πίστεως ποδηγίᾳ, πατέρα τῶν ἐθνῶν αὐτὸν προσηγόρευσεν.<sup>f</sup>

V. 12. What the Apostle here means to say is, that the members of the Israelitish theocracy are as little excluded from justification by the fact of Abraham's having received the righteousness of faith when he did not as yet belong to it. All, however, depends upon their choosing to take the same way to it as Abraham did. Œcumenius: 'Ὡσπερ γὰρ οἱ ἐν ἀκροβυστία, οὐ διὰ τοῦτο μόνον σχοῖν ἂν τὸν Ἀβραάμ πατέρα, διὰ τὸ ἐν ἀκροβυστία αὐτὸν πεπιστευκέναι, εἰ μὴ καὶ τὴν πίστιν μιμήσαιντο, οὕτως οὐδὲ οἱ ἐν περιτομῇ σχήσουσι, οὐ διὰ τὸ

<sup>f</sup> He who is the God of all, foreseeing, as God, that he would gather one people from among Jews and Gentiles, and impart to them salvation through faith, prefigured both in the person of the Patriarch Abraham. For having shewn, that even prior to circumcision, he possessed the righteousness which is through faith, and subsequent to his circumcision, that he was not subject to the Mosaic law, but continued under the discipline of faith, he calls him the Father of nations.

μόνον περιτομηθῆναι τὸν Ἀβραάμ, ἵαν μὴ καὶ τὴν πίστιν αὐτῷ μιμήσωνται.<sup>8</sup>

The dative τοῖς οὐκ ἐκ περιτομῆς μόνον is put according to the analogy of the Hebrew, instead of the genitive τῶν. The genitive, in that language, being often expressed by ה. There is a twofold way of understanding the meaning and scope of these words, for each of which weighty arguments may be alleged. The Syrian interpreter, and the Vulgate find here, not as we do, an antithesis between exclusive self-righteous Jews and subjects of justification by faith, but between Jews and Gentiles. And the same opinion is adopted by Theodoret, Anselm, Castalio, Grotius and Koppe. These expositors regard τοῖς οὐκ ἐκ περιτομῆς μόνον as an inversion for οὐ τοῖς ἐκ περιτομῆς μόνον, of which latter collocation we have an instance below in verse 16th. As exemplifications of this harsh construction, Castalio appeals to 1 Thessalonians, i. 8, 2 Tim. ii. 6, and Koppe quotes the present passage in support of his unnatural explanation of ἐκ φύσεως, Rom. ii. 27. But not one of the three passages furnishes sufficient authority for so violent an inversion, as these expositors propose. It is true, that partly the καὶ before τοῖς standing in immediate connection with ἀλλὰ, and more especially the repetition of the article before στοιχοῦσι, speak in their fa-

<sup>8</sup> For as those in uncircumcision have not Abraham for their father, for the sole reason, that he believed in an uncircumcised state, unless they are also imitators of his faith ; so neither, without this condition, shall they of the circumcision have him for their father, from the mere circumstance of his having been circumcised.

vous. This last reason, however, is not enough to countervail the harshness of the inversion, and the reasons for the opposite exposition which we have adopted. In favour of that may be urged, that it would be totally superfluous to repeat what had been said in the 11th verse touching the justification of the Jews : Moreover, that, according to the other interpretation, the *πατέρα περιτομῆς*, without any further addition, would be quite destructive of the sense. It would only refer, as Koppe makes it refer, to the lineal descent of the Israelites, which is here quite contrary to the train of thought. In fine, it is also confirmatory of our explanation, that if Abraham is here stated to be the father of the subjects of the theocracy, some sort of limitation, like that which the Apostle makes, appears indispensably necessary. This view has accordingly been adopted by Chrysostom, Ambrosius, (who had the Latin translation before his eyes,) Erasmus, Beza, Calvin, Carpzovius and others. Ἀλλὰ καὶ we must translate *but rather*, and not *but also*, καὶ having often this intensifying power. Τοῖς στοιχοῦσι τοῖς ἔχουσιν. The repetition of the article is to be considered as a solecism. Στοιχοῦσιν means *to follow*.

## PART FOURTH.

PROOF OF THE ESTABLISHMENT OF THE THEOCRACY  
WITHOUT THE CO-OPERATION OF, WHAT WAS  
ITS CHIEF PILLAR, THE LAW. INSTEAD OF THE  
LAW HAVING FOUNDED THE THEOCRACY, THEY  
WERE BOTH THE OFFSPRING OF RIGHTEOUSNESS  
BY FAITH. V. 13—18.

BESIDES the covenant sign of circumcision, their having received the law operated as another cause to lead Israel into the error of imagining the privilege of an interest in divine mercy, inherent in their mere position, whereas that could only acquire value, when connected with suitable dispositions. Even the distinction of possessing the law belonged not to Abraham, at the period when God gave him the great promises. Paul, accordingly, now demonstrates from the instance of the patriarch, that the possession of the law contributed nothing to the establishment of the prerogatives of the theocracy, but that no less in the case of the law, than in that of circumcision, it is clearly evinced, that the theocracy of which the Jew made his boast, far from rendering the righteousness of faith superfluous, was founded and reposed upon no other basis than free grace on the part of God, and a cheerful and childlike faith, accepting it on the part of man. That this faith, whose character is to think humbly of self, ensures the fulfilment of the promises, is declared by the Talmud itself, Tr. Berachoth, fol. 63, 1,

where it is written, "The promises of the law pass into accomplishment, only in the instance of him who looks upon himself *כמו שאין* as if he were nothing." The fourth head of St. Paul's demonstration does not, in the manner in which it is stated, correspond entirely with the third. In order to make it thus coincide, he would have required to say, "In like manner, as circumcision was imparted for the sake of the righteousness by faith, so also were the law, and all the concomitant theocratical distinctions given to Israel on account of the faith and consequent justification of the patriarch, and were far from having been conditional upon the fulfilling of the law." Paul did not, however, choose to state his proposition in this manner; because the law had not, like circumcision, been bestowed immediately upon Abraham himself. As the reward of his faith and confidence, he had received the *επαγγελία*, that in his seed should all the nations of the earth be blessed, Gen. xxii. 18. In this promise was contained the germ of the theocracy, which in time gradually unfolded itself, first in weakness under the Old Testament, but subsequently in perfection under the New. Hence virtually the same parallelism still lies in the words before us.

V. 13. This new argument the Apostle links to the preceding, simply by *γὰρ*, which with the *οὐ* must be translated "neque poro." Or we may also suppose, with Cæcumenius, that in point of form it is brought forward, as a farther corroboration of his former proposition, *i. e.* that by a conclusion a majori ad minus, he still more firmly establishes the doctrine, that circumcision has no justifying efficacy.

ἡ ἐπαγγελία, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου. Κληρονόμος equivalent to κύριος signifies a *proprietor*, κληρονομεῖν δόξαν, φήμην, are common Greek phrases implying *possession*. So also in Hebrew יְרֵכָה the *property*. There is no promise to be found in the Old Testament expressed in these words. The quotations of Jews, however, were not always literally exact. (See Surenhusius in Βίβλῳ καταλλαγῆς c. 2. De modis allegandi, Thes. v.) Sometimes, they extend the meaning by additions made from parallel passages. Many commentators deem that the Apostle has before his eyes, Gen. xv. 7, where it is said, that to Abraham shall be given אֶרֶץ יְרֵכָה, *this land, to inherit it*. Now if such be the case, Paul must have seen more in the promise than the mere inheritance of the terrestrial Canaan; for in the 16th verse we find he speaks of that promise as extending also to believing Christians from among the heathen. And it is a very obvious conjecture, that he interpreted the words typically, and considered the possession of Palestine as a figure of the possession of the spiritual kingdom of God. There are analogous instances of Canaan being taken in this figurative sense, Heb. iv. and so likewise Jerusalem, Rev. xxi. 2. Κόσμος would then stand for κόσμος μέλλων, αἰὼν μέλλων. According to a similar typical view, Philo wrote his book, 'Ὁ τῶν θείων πραγμάτων κληρονόμος. This way of understanding the words has been followed by Brent. Chr. Schmid and Carpzov. It is, however, difficult to see, how κόσμος can stand immediately for κόσμος μέλλων; and immediately it does not admit of a spiritual sense. It would hence no more serve for a spiritual exposition than

for a proper translation of **הָאָרֶץ הַזֹּאת**. One would rather be disposed to conclude with Cæcumenius, that *κληρονομίῃ τὸν κόσμον* is a form of expression, which, in the course of time, lost its original signification, and came at length to signify, generally, *the enjoyment of welfare and blessing*, as Matt. v. 5, comp. with Ps. xxv. 13, particularly Ps. xxxvii. 9; Prov. ii. 20, 21. The best way, however, might be to take *κόσμος*, as signifying *all the nations of the earth*, and then to consider the promises intended to be, such as Gen. xxii. 17, 18. The prophets often foretel the taking possession **שׂוּר**, of foreign nations, at the time of the Messiah. In that was implied their reception into the theocracy, and hence, indirectly, their participation in the kingdom of the Messiah; so that the promise before us, that Abraham with his race should fill the whole earth, is viewed by St. Paul as including the prospect of all mankind becoming subjects of the Messiah's kingdom. This is also precisely the meaning of the 17th verse. The passage in Philo, *Quis rerum divin. hæres?* p. 520, may be compared, where he calls Abraham, *ἡγεμόνα ἔθνους καὶ γένους ἱερέου μέλλοντα*. Also among the Rabbins, Maim. Tr. Bikkurim, c. 4, § 1, where it is said, "The proselyte presents his firstlings, and confesses (his faith on one God) as it stands written of Abraham. *I have made thee a father of many nations*, Gen. xvii. 5. Lo he is the father of all the earth." Mechilta upon Exod. xiv. "Our father Abraham possesses the world that now is and that which is to come, by faith alone." Gen. xv. 6. Philo uses a similar expression in reference to Moses, *De vita Mosis*, p. 626, ed Frankf. *κοινωνὸν γὰρ ἅξ-*

ἰώσας ὁ θεὸς ἀναφανῆναι τῆς ἑαυτοῦ λήξεως, ἀνῆκε πάντα τὸν κόσμον ὡς κληρονόμῳ κατῆσιν ἀρμολύουσιν.<sup>h</sup>

"H τῷ σπέρματι αὐτοῦ. In the promises made to Abraham, his posterity were also included. This it entered into the design of Paul, to bring prominently into view, as it showed, in the clearest manner, how the theocratical privileges, in which the Jews so proudly gloried, rested entirely upon the faith of Abraham, and fell at once from their hands the moment they wished to make them depend upon the law.

διὰ δικαιοσύνης πίστεως. The promises of blessing were made to Abraham at first under the condition of his childlike compliance with all the purposes of God with respect to him, Gen. xii. 2, 3. Accordingly, after having in all things manifested perfect fidelity to God, he obtained the seal of the covenant, was set apart for the founder of the theocracy, and, in consideration of his former cheerful faith, those numerous promises, before exhibited only from afar, were confirmed to him, Gen. xvii. 5. At length the third great and most severe trial of his faith was made, in which the aged Patriarch having stood firm, the promises were once more repeated, and with a still richer enlargement, xxii. 18.

V. 14. Abraham received the promise in consequence of his childlike faith, and for us also its significance depends upon our believing. If it were only upon the ground of a fulfilment of the demands

<sup>h</sup> For God thinking fit to make apparent the commonness of his inheritance, has left the whole world as a suitable property to an heir.

of the religious and moral law, that God imparts grace, then does religious faith, that noblest act of the human spirit, loose its value, and the promise made to Abraham, of one day obtaining a participation in the glorious kingdom of God, is made of none effect, and cannot be fulfilled. So Calvin, Beza, and Limborch.

*οἱ ἐκ νόμου* is exactly parallel with *οἱ ἐξ ἔργων*, Gal. iii. 10, to which, in the foregoing verse, *οἱ ἐκ πίστεως* is there placed in opposition. The meaning is, *those who trust to their works*, and *those who trust to faith*. Theod.: *οἱ κατὰ νόμον πολιτευόμενοι*.

*κεκένωται ἡ πίστις*. This verb is used by the LXX. as the translation of כָּנַן, Jer. xiv. 2, *to loose power or value*. So 1 Cor. i. 17, according to which the sense of the present passage is, "Religious faith is made insignificant." Christ. Schmid: *Fidei vis tollitur*.

*καταργέω* in the LXX. is put for כָּנַן to *hinder or prevent*. Œcumenius: *αἱ ἐπαγγελίαι ἀχρηστοὶ καὶ ἀτέλειστοι γεγένηται*. The prophecy made to Abraham cannot be carried into accomplishment, if the condition of its accomplishment is our fulfilling the law. Thomas Aquinas: *Si aliqua promissio sit implenda per id quod impletionem promissionis impedit, talis promissio aboletur, enimvero lex impedit consecutionem hæreditatis*.

V. 15. The idea of *law*, and the idea of penal justice are correlative, because it is impossible to conceive of man, except as a transgressor. In another train of thought, chap. vii. 7, Paul expands this thought. Calvin: *Ea est naturæ nostræ vitiositas: Quo magis*

docemur quid rectum sit ac justum, eo apertius iniquitas detegitur, maximeque contumacia, atque modo gravius Dei judicium accersitur.

V. 16. If God's promise of receiving the truth of the Patriarch into his kingdom is to be sure, its certainty must be founded upon his own grace, and not upon so doubtful a thing as man's obedience to the law. Seeing, however, that grace is the manifestation of it, that is, the operation of the Divine Spirit upon the heart of man, on the one hand and a believing susceptibility for its reception, the other, are co-relative, it follows, that if God justifies us by free grace, our justification necessarily rests upon the ground of a believing acquiescence and appropriation upon our parts.

To διὰ τοῦτο we may supply, from verse 14, κληρονόμοι γινόμεθα. One might be here tempted to understand the οὐ τῷ ἐκ τοῦ νόμου μόνον in the same sense with the τοῖς οὐκ ἐκ περιτομῆς in the 12th verse, in order to introduce an accord between the two expressions. This, however, is not means necessary. To displace the οὐ in the present would be no less violent than in that former instance. Accordingly, we regard the words τῷ ἐκ τοῦ Ἀβραάμ, as designing the heathen; and this is corroborated by παντὶ τῷ σπέρματι, which obviously leads us to expect a subsequent μερισμὸς, and more, by the final clause ὅς ἐστι πατὴρ πάντων ἡμῶν, which the Apostle intimates, that although Abraham before denominated Abraham, more especially the Father of the Jews, still the heathen might also participate in that privilege.

V. 17. The passage from Gen. xvii. 5, is quoted verbatim from the LXX. It ought rightly to be joined to the previous verse. *τίθηναι* in the Hellenistic dialect, answers to the Hebrew *וַיִּתֵּן*, *to constitute*. The promise, as it stands, refers solely to the numerous bodily progeny of the Patriarch. In so far, however, as his bodily progeny founded the theocracy, and were subservient to the reception of all the nations of the earth into the covenant originally made with Abraham, Paul had good ground to say, that that promise, even in a higher sense, had met its accomplishment.

*κατέναντι οὗ ἐπίστευσε Θεοῦ*. These words are particularly difficult to be understood. Hence, probably the variations in translation among the ancients. The Syrian and Arabian versions, besides two codices, read *ἐπίστευσας*, which is what Luther also translates, connecting the words with the preceding address of God to Abraham. Ambrose, on the contrary, expounds as follows: Ut unum Deum omnium doceat, alloquitur gentiles, Abraham ipsi Deo credidisse, et iustificatum esse ante eum in quem et gentes credunt. This reading and translation, however, is unfounded. If, then, we keep to the common reading, still the sense may be determined very variously. With respect to the construction, it will be found necessary to suppose an attraction and rhetorical transposition, which must be resolved into *κατέναντι τοῦ Θεοῦ ᾧ ἐπίστευσε*. See upon such forms of syntax, Herman zu Viger, s. 891. Winer Gramm. des N. Test. § 50. The meaning of the expression is thus given by Theoporet: ὥσπερ πάντων ἐστὶ ποιητὴς ὁ Θεός, καὶ πάντων Θεός ἐστι καὶ κηδεμών. οὕτω καὶ τὸν Ἀβραάμ πατέρα πάντων

κεχειροτόνηκεν.<sup>1</sup> So also Chrysostom, Theophylact, Erasmus and Brentius, who take *κατέναντι* in the sense of *καθ' ὁμοίωμα* or *ὁμοίως*. In this sense it may be found in the Old, but nowhere in the New Testament. It would give to the passage the following meaning: "Abraham should be the founder of a multitude of nations, just as the Almighty God, upon whom he believed, was the author of numerous beings, and also raises the dead." Leaving out of view, however, that this import of *κατέναντι* has not been sufficiently proved, it must be obvious, that that statement would be here superfluous, and moreover unsuitable. To prove such a similarity between Abraham and God would be highly affected. Seb. Schmid proposes to give another sense to *κατέναντι*, respectu ad, according to which the meaning would be, "as regards the object of our faith, we are Abraham's children; his faith and ours were fixed upon the same being." But neither does this meaning answer, and such a use of *κατέναντι* is undemonstrated. The attempts of Grotius and Herzog to explain it are also violent. They separate by a point of interrogation, placed by the one after *ἐπίστευσε* by the other after *ὃ*, the *κατέναντι οὗ* from what follows, and it is thus that the former translates, "Before whom did Abraham believe? Answer; before God." Augustine, Cornelius a Lapide and Bengel, join the *κατέναντι οὗ* with the citation from Gen. xvii. 5, and make the sense, "I have made thee a father of many nations in the sight

<sup>1</sup> As God is the maker of all, and the God and guardian of all, so has he appointed Abraham the Father of all.

f God, because to the eye of man they did not as yet  
 ist." Others give different explanations. But it is  
 once most agreeable to the language and meaning,  
 take *κατὰ* here in the sense "according to the  
 dgment or design of God," as in the Hebrew *בְּעֵינֵי*  
 and among the later Jews, *לפני*. So Origen, Coc-  
 ius, Beausobre, De Wette. The purpose of append-  
 g the clause unquestionably was to intimate, that  
 od already foresaw the many that were one day to  
 llow Abraham upon the path of believing submission,  
 and thereby be numbered among his people. It is to  
 is, accordingly, that the epithet conferred upon  
 od refers. He who has power to call the dead from  
 heir graves, and to whom that which is not is as if it  
 ere, could even then perceive the whole race of be-  
 rvers, who were destined to unite themselves with  
 braham, and in this view denominate the Patriarch  
 father of many nations. Others contend that Paul  
 stows the epithet in question from an anticipation  
 what he was about to say in verses 18 and 19.  
 hey, therefore, either consider the *νεκροί* here as  
 quivalent to *νενεκρωμένος*, Heb. xi. 12, comp. with  
 om. iv. 19; so Theophylact, Grotius, Christ. Schmid  
 and Beza. Or they imagine, that Paul ascribes faith  
 Abraham, in reference to the future offering up  
 Isaac. Even if, at the Divine command, he had  
 mpleted the sacrifice, God could still have easily  
 called the victim from the dead. So Erasmus.  
 ccording to the former view, Cæcumenius observes:  
*γὰρ τοὺς νεκροὺς ζωοποιῶν, καὶ τὰ μὴ ὄντα οὐσιῶν, πολλῶν*  
*ἔλλον δυνήσεται τῷ νενεκρωμένῳ διὰ τὸ γῆρας σώματι*  
*ῦναι σπέρμα ζωογόον.*

καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. There is difficulty in the construction of these words. The simplest way is to take ὡς as a comparative particle, and to expound, "With God existence and non-existence are the same; when he commands, the latter must obey him no less than the former." In precise uniformity with this view, the Vulgate translates: *vocat quæ non sunt, tanquam ea quæ sunt*. Beza: *apud quem jam sunt, quæ alioqui re ipsa non sunt*. It has been defended among moderns by Chr. Schmid, Lösner, and Koppe. We might then compare the passage from Philo: (De Josepho, p. 544.) *Εν ταῖς καθ' ὕπνον φαντασίαις, βλέποντες οὐ βλέπομεν, τῆς ἀνοίας ἀναγραφούσης καὶ εἰδολοποιούσης τὰ μὴ ὄντα ὡς ὄντα*. Likewise from the same author: (in Flacc. p. 988,) *κατ' ὄναρ εἶδον πλάσματα, ψυχῆς ἰσως ἀναγραφούσης τὰ μὴ ὑπάρχοντα ὡς ὄντα*.<sup>k</sup> This sense, however, appears to want simplicity. Now it suggests itself at once to suppose that ὡς ὄντα stands for εἰς τὸ εἶναι; for the expression *καλεῖν* or *παράγειν τὰ μὴ ὄντα εἰς τὸ εἶναι* is exceedingly common, (See Lösner, a. h. l.) no less in classical, than in Philo, and Ecclesiastical authors. Epiphanius: (Hæres. t. iii. p. 267.) *Τρεῖς ἀγία ἐξ ἧς τὰ πάντα καλῶς ἐκτισμένα—ἐξ οὐκ ὄντων κεκλημένα εἰς τὸ εἶναι*. Lucian: (Philop. c. 11.) *ἀνθρώπων ἐκ μὴ ὄντων εἰς τὸ εἶναι παράγαγε*. Philo: (de vita Mosis, l. 3. p. 693,) *ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὸ τελειότατον ἔργον τὸν κόσμον ἀπέφηνε*. Id. (de Creat. princ. p. 728.) *τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι*. In like manner Luther trans-

<sup>k</sup> In our dreaming fancies, seeing we do not see, the mind describing and imagining things that are not as though they were.

lates "das sie seyen." The question now arises whether this way of understanding the words can be shown to be grammatically correct. With this view, Elsner quotes a multitude of passages, where  $\omega\varsigma$  is construed with the participle, to express *the end* or *design*. That, however, it was unnecessary to prove; the question is whether, in such cases, the present participle stands for the future. The participle of  $\epsilon\lambda\mu\iota$ , which occurs in two of the instances cited, cannot prove this, seeing that  $\epsilon\lambda\mu\iota$ , even in the present participle, has the sense of the future, and it does not seem evident that either Xenophon or Aristides there used them in the present tense. If then we are to abide by this explanation, nothing is left for us but to consider  $\omega\varsigma$  as equivalent to  $\epsilon\iota\varsigma$  (See Matthiæ, s. 846, Hermann, zu Viger, p. 807,) and  $\delta\upsilon\tau\alpha$  to  $\tau\delta\ \epsilon\lambda\upsilon\alpha\iota$ . A parallel passage would then be found in Plato's Symp. p. 205,  $\epsilon\kappa\ \tau\omicron\upsilon\ \mu\eta\ \delta\upsilon\tau\omicron\varsigma\ \epsilon\iota\varsigma\ \tau\delta\ \epsilon\nu\ \iota\delta\omicron\upsilon\tau\alpha$ . In fact, Mangey has proposed (ad Phil. t. ii. p. 317,) to emend the text, by substituting  $\epsilon\iota\varsigma$  for  $\omega\varsigma$ . But it is sufficient of itself to discredit this expedient, that  $\delta\upsilon\tau\alpha$  is unaccompanied by the article, which would, in that case, be indispensable. We, therefore, prefer taking  $\omega\varsigma$  in the sense of the Hebrew Caph veritatis, a use of it which occurs in classical Greek, (See Zeune zu Viger, p. 563,) and not merely with adverbs and adjectives, but with substantives also. It would then be translated, not *tanquam*, but *ut*; and the idea of *calling* involve that of *bringing into existence*. With respect now to the verb  $\kappa\alpha\lambda\epsilon\omega$ , its proper meaning of *to call* is here to be held fast, as it implies an allusion to the call of Jehovah  $\eta\gamma\gamma$ . This designation of the creative energy of

the Divine Being as a *calling* was prevalent among the Jews. Com. Isa. xli. 4. שָׁמַעְתִּי קוֹל דְּוָרָא וְדָרָא, and in the Book of Wisdom, xi. 26. We find the same *term* also among the Samaritans. Chrysostom observes to the point: οὐδὲ εἶπε τοῦ παράγοντος, τὰ οὐκ ὄντα ἀλλὰ, καλοῦντος, τὴν πλείονα εὐκαλίαν δηλῶν.<sup>1</sup> But to come now to the sense upon the determination of which the construction has no real influence. In like manner as to the former, many expositors give to this clause, a direct reference to the case of Abraham, several understand the words “those things that be not,” to refer to the defective power of procreation which God had restored; while others, which is certainly the most natural way, if we seek to give the words a more special scope, refer τὰ μὴ ὄντα, to the late spiritual posterity of Abraham. This interpretation is followed by Origen, Ambrose, and Beza. Chr. Schmid, Beausobre and Erasmus, likewise adopt it, but take ὄντα in the platonic sense of *things excellent, important*, and τὰ μὴ ὄντα, *things unimportant*. In illustration, we may cite the following passage from Athanasius. “For if it be true, that they whose nature was not to be, were by the appearance and love of the *word* called into existence, it may be inferred, that being once emptied of all sense of God, and having turned from him to things that are not, men must have been so emptied for ever. Now what is meant by the *things that are not*, is evil, whereas the *things that are*, mean good things, having been

<sup>1</sup> He speaks not of creating, but of calling the things that are, to express the greater facility.

made by the God that is." It may be, however, that we have to suppose the words to refer generally to the creation of the world, which is one of the most difficult objects for faith. A belief in the creation of the world without pre-existent matter, distinguished the Hebrew from every heathen nation. Hence, to designate the omnipotence of the Divine Being, the Jews oft appealed to this great act, as 2 Macc. vii. 28.; and Philo, in the passage we have quoted from *de vita Mosi*, l. iii. p. 693. Perhaps, therefore, Paul merely meant to point in general to an object in reference to which it was hard for Abraham, as it is for all, to believe.

## PART FIFTH.

DESCRIPTION OF THE FAITH OF ABRAHAM AND STATEMENT OF THE NOBLE BLESSINGS ACCRUING TO BELIEVERS, AS EXHIBITED IN HIS EXAMPLE. V. 18—25.

As the Apostle does not write systematically, he here yields to his feelings, which prompt him to delineate the greatness of faith and power of confidence, manifested in the instance alluded to from the life of Abraham, and in this manner he gives us the characteristics of his *δικαιοσύνη*. Bengel: *Ostendit Paulus fidem non esse rem tenuem, cui justificationem adscribat, sed vim eximiam*. Were we to point out the right place for this admirable delineation in the chain of proof, it would be between the 3d and 4th verses of the chap-

ter. Here it is worth while to compare Philo, de Abrah.

V. 18. "Ὁς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστυσεν. An oxymoron similar to *spes insperata*. The antithesis of the double ἐλπὶς designates the twofold sphere with which the spirit of the believer is conversant, one inferior, that of the usual order of things, and one that is superior, and into which we cannot penetrate but by faith. The Apostle's meaning is, that on the one hand Abraham might look to the order and laws of nature; on which side he had no hope. On the other, he might contemplate the omnipotence and promise of God, and upon these build the strongest expectations. Chrysostom: παρ' ἐλπίδα τὴν ἀνθρώπινην, ἐπ' ἐλπίδι τῇ τοῦ Θεοῦ. Melancthon: Fidei objectum est verbum, quod pugnat cum externâ specie, ut Abrahæ promittitur semen et posteritas, cui velit Deus benedicere, interim conjux est sterilis, ipse est effœtus. Nobis promittit pacem et vitam, interim exercemur omni genere afflictionum, et in morte vita non conspicitur. Bengel: Una eademque res et fide et spe apprehenditur, fide ut res quæ vere edicitur, spe ut res læta, quæ certo et fieri potest et fiet; præter spem rationis, in spe promissionis creditit. Calvin obtains a different interpretation by taking παρὰ as comparative: Potest etiam legi supra spem, et forsan magis apposite, quasi diceret, ipsum suâ fide longe superasse quidquid concipere poterat. Nisi enim sursum alis coelestibus evolet fides, ut omnes carnis sensus procul despiciat, in luto mundi semper hærebit.

εἰς τὸ γενέσθαι may be resolved into καὶ οὕτως ἐγίνετο,

as is done by Luther, Michaelis, and De Wette in their translations ; or again *εις* like the Hebrew  $\text{ל}$  indicates the subject of Faith. So Castalio and Beza, who translates : fore ut fieret. Οὕτως ἔσται τὸ πνεῦμα σου is from Gen xv. 5. The οὕτως refers to the multitude of stars, which Abraham, who received the promise by night, beheld in the sky. Ps. cxlvii. 4. The stars are represented as uncountable.

V. 19. This and the following verse afford the explanation of *παρ' ἐλπίδα* and *ἐπ' ἐλπίδι*. In the present, Paul mentions what, according to the lower order of things, might have yielded a hope, and yet now yielded none to him. In the 20th, what, in the higher order of things, afforded him a sufficient ground of faith. Beautifully, Chrysostom : *εἶδες πῶς τίθησι καὶ τὰ κωλύματα, καὶ τὴν ὑψηλὴν τοῦ δικαίου γνώμην πάντα ὑπερβαίνουσιν ; παρ' ἐλπίδα, φησί, τὸ ἐπαγγελθέν. τοῦτο κώλυμα πρῶτον οὐδὲ γὰρ εἶχεν αὐτὸς ἕτερον Ἀβραάμ οὕτω λαβόντα παῖδα ἰδεῖν οἱ μὲν γὰρ μετ' αὐτὸν, εἰς αὐτὸν ἔβλεπον. ἑκεῖνος δὲ εἰς οὐδένα, ἀλλ' εἰς τὸν θεὸν μόνον διὸ καὶ παρ' ἐλπίδα ἔλεγεν. εἶτα τὸ σῶμα νεκρωμένον. δεύτερον τοῦτο καὶ ἡ νέκρωσις τῆς μήτρας Σάρρας. τοῦτο καὶ τρίτον.*<sup>m</sup>

*μη ἀσθενήσας τῇ πίστει. Τῇ πίστει* is here to be translated *in respect of faith*. It is the dative of the qua-

<sup>m</sup> Observe how he states both the obstacles in the case, and how the lofty mind of the just man triumphed over them all. What had been promised was against hope, he says. This is the first hindrance, for he had no instance to look to of any former Abraham having thus received a son. They who came after, looked back upon him. He, however, had none to look to but God : and therefore it is that Paul says against hope. Besides his body was dead, which was a second ; and so was Sarah's womb, and that was a third obstacle.

lity. The Apostle, according to a frequent Hebrew practice, here applies the *μείωσις*, and by prefixing the negative, renders more forcible the declaration he makes of the strength of Abraham's faith. We would paraphrase it, "And in truth he gave no small proof of faith, but....." Opposed to this *ἀσθένεια πίστεως*, stands *πληροφορηθείς* of verse 21. Comp. Rom. xiv. 1; 1 Macc. xi. 49.

Οὐ κατενόησα, κτλ. There were three circumstances calculated to weaken Abraham's faith. His own age, the age of Sarah, and her former barrenness. *κατανοεῖν to take into consideration*. Luther on Gen. xv. 1. "Denn wo Gott seine hand abzeucht, spintisirt ihm das Fleisch gar auf eine wunderliche Dialectica und Rhetorica und denkt der Sache gar seltsam nach." This *κατανοεῖν to consider*, is the opposite of inward confidence. In the latter, the mind's eye is directed steadily to one object, and hence flows strength of will and resolution; in the former, however, it fluctuates between two directions, and hence weakness of purpose and determination.

τὸ σῶμα ἥδη νενεκρωμένον, κτλ. Heb. xi. 12. Ἐκατονταετής, Gen. xvii. 17. νέκρωσις, is with Paul equivalent to θάνατος, 2 Cor. iv. 10. It stands here in place of the adjective μήτρα νενεκρωμένη. Sarah was ninety years old. Gen. xvii. 17.

Ver. 20. Chrysostom: Οὐδὲ γὰρ ἀπὸδειξιν ἔδωκεν, οὐδὲ σημεῖον ἐποίησεν ὁ Θεός, ἀλλὰ ῥήματα ἦν ψιλὰ μόνον, ἐπαγγελλόμενα ἅπερ οὐχ ὑπισχνεῖτο ἡ φύσις. ἀλλ' ὁμῶς οὐ διεκρίθη.<sup>n</sup> Οὐ διεκρίθη, *he staggered not*. It is also used

<sup>n</sup> For God neither afforded him a proof, nor made any sign.

in this sense, Rom. xiv. 23 ; Jas. i. 6, ii. 4. Τῇ ἀπιστίᾳ instead of διὰ τῆς ἀπιστίας. Vulgate, diffidentia. The Syrian, "like one of little faith." Falsely rendered by Michaelis, "he suffered not his doubts to wax into disbelief of the promise of God." Εἰς ἑπαγγελίαν. The preposition here means, *in regard to*, we should rather have expected πρὸς.

ἐνεδυναμώθη. The Apostle appears to have chosen this form for the sake of the parallel with διεκρίθη. For a similar reason he seems to use the dative τῇ πίστει, which corresponds with τῇ ἀπιστίᾳ. The dative τῇ πίστει, however, is not of the same import with τῇ ἀπιστίᾳ ; but rather as at v. 19, is the dative of the quality, *in respect* of faith. The passive voice in which the verb is used, has the force of the Hebrew Hithpael. Œcumenius : δείκνυσιν πολλῷ καμάτῳ καὶ δυνάμει ψυχῆς κατορθουμένην τὴν πίστιν.

δοὺς δόξαν τῷ Θεῷ. This expression שׁוּם כְּבוֹד לִי denotes, according to Hebrew idiom, "to manifest practically that we recognize certain attributes of God." In this sense, it is especially used when a call is made for sincerity, John ix. 24, Jos. vii. 19. The meaning here accordingly is, "Abraham proved by his actions that he had no doubt of the omnipotence of God." So in 1 John v. 10, it is said, that he who believeth not the gospel, "hath made God a liar." Chrysostom : ἄρα τὸ μὴ περιεργάζεσθαι, δοξάζειν ἐστὶ τὸν Θεόν, ὥσπερ οὖν τὸ περιεργάζεσθαι πλημμελεῖν.....τί δὲ ἔστιν ἔδωκεν αὐτῷ δόξαν ; ἐνενόησεν αὐτοῦ τὴν δικαιοσύνην,

Mere words announced to him what nature did not promise, and yet he did not stagger.

τὴν ἀπειρον δύναμιν—καὶ τὴν προσήκουσαν περὶ αὐτοῦ ἐννοῶν λαβὼν, οὕτως ἐπληροφορήθη περὶ τῶν ὑποσχέσεων.<sup>o</sup> Calvin: Extra certamen quidem nemo Deum omnia posse negat: verum simulac objicitur aliquid quod cursum promissionum Dei impediat, Dei virtutem e suo gradu dejicimus. It would be better, however, to take δούξαν τῷ Θεῷ into the following verse.

V. 21. states in what the δούξαν consisted.

V. 22. With these words St. Paul resumes his theme, and returns properly to the 3d verse of this chapter. Theod: οὕτω καὶ ἐν τοῖς ὑπὸ τὸν νόμον, καὶ ἐν τοῖς πρὸ τοῦ νόμου, δείξας τὴν πίστιν ἀνθήσασαν, ἐπὶ τὸ προκείμενον μεταφέρει τὸν λόγον.<sup>p</sup> We must supply the whole preceding context as subject to ἐλογίσθη. “His superiority to all doubts, and, amidst the greatest temptations, giving God the glory.”

V. 23. Calvin: Quoniam probatio ab exemplo non semper firma est, ne id in quæstionem veniat, diserte assertit Paulus in Abrahæ persona editum fuisse specimen communis justitiæ, quæ ad omnes spectat. The Jew might certainly have still objected, that although on historical grounds, this narrative, and especially this mode of justification, had been recorded to the praise of Abraham, it was, however, impossible

<sup>o</sup> Hence, to abstain from curious enquiries is to glorify God, as to make them is to transgress.....What means “giving glory to God”? It is, that he reflected upon his justice and infinite power, and forming proper views of these, he was assured of the promises.

<sup>p</sup> And thus having shown that faith had flourished equally among those before and those under the law, he transfers his discourse to the subject.

to deduce from thence any inference applicable to other men. The Apostle maintains, on the contrary, that the great doctrine of faith being counted for righteousness, stands for all times, and therefore is true of the Christian. In the Rabbinical Comm. Bereschit Rabba, there is a similar passage, "What is written of Abraham is written also of his children." And Philo, with reference to the histories of Abraham, Isaac, and Jacob, (de Abrah. p. 350.) says: *ὡν τὰς ἀρετὰς ἐν ταῖς ἱερωτάταις ἐστηλιτεῦσθαι γραφαῖς συμβέβηκεν, οὐ πρὸς τὸν ἐκείνων ἔπαινον αὐτὸ μόνον, ἀλλὰ καὶ ὑπὲρ τοὺς ἐντυγχάνοντας προτρέψασθαι, καὶ ἐπὶ τὸν τῶν ὁμοίων ζῆλον ἀγαγεῖν.*<sup>9</sup>

V. 24. Seeing that now, under the New Testament, there obtains a system of imputation by free grace, we are entitled to look back upon the Old, and if we find any similar case, to apply the particular circumstances of it to ourselves. It may here be questioned, whether what the Apostle proceeds to say about the work of Christ, has any reference to what he had previously said about Abraham, or if it be totally unconnected with it. Several, as Bengel and Cocceius, suppose, that Abraham's faith in the resurrection in general is put as a counterpart to the Christian's faith in a risen Christ. It cannot be said, however, that verse 17 speaks directly of Abraham's be-

<sup>9</sup> Whose virtues have come to be inscribed in our sacred books, not for the sake of their praise, but in behalf of those to whom it should fall, to exhort and guide to a zeal for the same.

lief in the resurrection of the dead. Others, as Grotius, compare Abraham's belief in the recovery of his lost power of procreation, with the Christians in the resurrection of the Saviour, which is still more untenable. It is far better to suppose that Paul, as he is wont, here regards the resurrection, as the first step in the exaltation of Christ, and hence, as the summit of the work of redemption. As to Paul's not making a risen Christ the direct object of our faith, but speaking of the God who raised him, this is done for the sake of perfecting the parallel between the Christian faith and that of Abraham. We may, therefore, paraphrase the passage in the following manner: "We who believe on the same God on whom Abraham believed, but who appears to us in a peculiar relation, as finisher of the work of redemption."

V. 25. The Apostle now states, in few words, wherein that work of redemption consists, which has been accomplished by the God in whom Christians believe, and in doing so, he returns, as it were, to chap. iii. 21, 22.

ὃς παρεδόθη scilicet, εἰς θάνατον, which the LXX. add in Is. xxxviii. 13, where they render תְּשִׁלְּמֵנִי by παρεδόθη. So also, Is. liii. 12, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. The Apostle again separates by αὐγεῖς, two things properly conjoined as one. The διὰ τὰ παραπτώματα strictly considered, cannot mean any thing different from διὰ τὴν δικαίωσιν. The manifestation of the ideal of holiness, i. e. of love supreme, rendered necessary the sufferings and the death of Christ.

But it is by his accomplishment of a perfect obedience, and realization of a perfect love, that the *δικαίωσις* is wrought out. We must, however, suppose the Apostle had some end in view, when he made the separation. The *δικαίωσις* of believers through Christ is a very extensive term, comprehending the removal of present guilt, which is the *ἀπολύτρωσις* in its narrower sense, and the communication of the new principle of life, issuing at last in the accomplishment and glorification of the saints in the *αἰών μέλλων*, which is the *ἀπολύτρωσις* in a wider sense. The Redeemer could not complete and crown the *δικαίωσις*, without being emancipated from the barriers of terrestrial life, and raised to a glorified state of existence. Contemplated from this point of view, the Apostle might well represent the *δικαίωσις* as an especial product of the resurrection, the more so when we take into account that Paul, in speaking of the resurrection of Christ, comprehends in it the whole ensuing interval, c. i. 4. the life in and with God. There is the example of a similar *μερισμὸς*, in which *δικαιοσύνη* and *σωτηρία* are disjoined, in Rom. x. 10. Calvin draws the attention to this point: Summa vero est, ubi fructum mortis Christi et resurrectionis tenemus, nihil ad implendos omnes justitiæ numeros deesse. Neque enim dubium est, quin mortem a resurrectione separans, ruditati nostræ sermonem accommodet, quia alioqui verum est, Christi obedientia, quam in morte exhibuit, partam fuisse nobis justitiam. Sed quia resurgendo patefecit Christus quantum morte sua profecisset, hæc quoque distinctio ad docendum apta

est, sacrificio, quo expiata sunt peccata, inchoatam fuisse salutem nostram, resurrectione vero demum fuisse perfectam. Nam justitiæ principium est, nos reconciliari Deo, complementum autem, abolitâ morte vitam dominari. With these words terminates the first section of the doctrinal part of the Epistle, the Apostle having hitherto shown man's want of salvation, and what is the only, the indispensable remedy, justification through the free grace of God in Christ. He now proceeds to delineate the effects which flow from receiving the pardon of sin and justification.

## CHAPTER FIFTH.

### ARGUMENT.

**HITHERTO** the Apostle has been describing the misery of man through sin, and its only antidote, redemption by Christ; he now proceeds to show what are the fruits and consequences of that redemption in the individual who becomes the subject of it. These consist in the sense of peace and joy, which the justified believer even now experiences in his heart, and in the prospect of the future glory of the children of God. Nor have the afflictions of time any power to destroy either his present blessedness, which is inward, or yet the hope of that which awaits him hereafter, and which is both inward and outward. To make still more apparent the magnitude of the fruits secured by this redemption, the Apostle, viewing mankind as a whole, places their miserable condition, as unredeemed, in contrast with their blessed condition as a redeemed community, describes, in a magnificent parallel, Adam as the head and founder of the race in the state of fall, and Christ as its head and founder in the state of recovery, and thus demonstrates, that the redemption is the greatest and most important event in the history of man, the centre of all spiritual life and felicity.

### DIVISION.

1. The blessed consequences of justification through Christ are peace and joy in the soul even here upon earth,

joined to the hope of glory in the world beyond the grave. Neither this hope of future glory, both within and around him, nor yet that foretaste of it, which is even now his portion, but which for the present is only inward, can be troubled by the afflictions which the Christian meets with upon earth. V. 1—11.

2. The noble effects of the redemption contemplated by means of a contrast between the general condition of mankind, as involved in the ruin entailed by Adam, and their condition, as advanced to the felicity which is derived from Christ. V. 12—21.

## PART FIRST.

THE BLESSED CONSEQUENCES OF JUSTIFICATION THROUGH CHRIST ARE PEACE AND JOY IN THE SOUL EVEN HERE UPON EARTH, TOGETHER WITH THE HOPE OF GLORY IN THE WORLD BEYOND THE GRAVE. NEITHER THIS HOPE OF FUTURE GLORY, BOTH WITHIN AND AROUND HIM, NOR EVEN THAT FORETASTE OF IT, WHICH IS EVEN NOW HIS PORTION, BUT WHICH FOR THE PRESENT IS ONLY INWARD, CAN BE TROUBLED BY THE CALAMITIES WHICH BEFAL THE CHRISTIAN UPON EARTH. v. 1—11.

V. 1. *Δικαιωθέντες οὖν.* The very last topic which the Apostle had touched in the former chapter was the mode of the *δικαίωσις*. This enables him to unite the present closely with the previous section of his epistle.

*εἰρήνην ἔχομεν.* The Codd. A. C. and D., the Greek

Fathers, and the Syrian, Arabic, and Koptic versions, all read ἔχωμεν. The external evidences for both readings are nearly equiponderant; the internal speak decidedly for the indicative. The explanation of these words by the Greek Fathers, Origen, Chrysostom, Theophylact and Theodoret, is false. They suppose that the Apostle intends a cessation from sin, considered as war with God. Œcumenius: Πῶς δ' ἂν τις εἰρηνεύει πρὸς τὸν Θεόν; ἀκολουθῶν ταῖς ἐντολαῖς αὐτοῦ, ὡς ὅτι ἁμαρτανῶν πολέμει Θεῷ.\* Origen: Sciens quia bellum contra Diabolum pacem patrat ad Deum. Far more truly did the Reformers understand the peace here spoken of to mean the tranquillity of conscience, which ensues upon the fall of that barrier of separation mentioned in Is. lix. 2. As such do the Scriptures describe this peace, Phil. iv. 7, 1 John iii. 2. Beza: Nihil est horribilius terroribus conscientię suorum peccatorum morsibus sauciatae. Hinc omnes falsarum religionum species, dum adversus hoc tantum malum quæritur remedium, idque frustra. Calvin: Eam nec Phariseus habet qui falsa operum fiducia turgēt, nec stupidus peccator, qui vitiōrum dulcedine ebrius, non inquietatur. Quanquam enim neuter apertum bellum videtur habere, quemadmodum is qui peccati sensu feritur: Quia tamen non vere accedunt ad Dei iudiciū, nequaquam concordiam cum illo habent. Stupor enim conscientię, quidam est veluti a Deo recessus.

πρὸς τὸν Θεόν. The more complete the harmony be-

\* But how can one have peace with God? By obeying his commandments, as he that transgresses wars with God

tween the spirit of man and all without him, the greater is the blessedness which he enjoys. For all that man seeks in love is concord with his own being. But the highest law of every individual existence is the will of that God who alone is a law to himself. Consequently the harmony after which an individual strives, as well for himself as where others are concerned, is only to be attained by entire obedience to the divine will. We have the perfect ideal of such a general harmony presented to us in the fellowship of the blessed, who for this reason that God is everything to all of them, live together in the fullest enjoyment of love. Now, misery must necessarily be the portion both of the man who still decidedly follows his sinful propensities, and of him in whose breast a war, but not through Christ, has begun against them. While the former still obeys the laws of his own will, or rather (as there can be no genuine will which is not founded upon knowledge) of his own wilfulness, and that has no laws, and to that would like to subject every thing else in the world, a voice from his inmost being proclaims aloud the glory and supremacy of the law of the divine will, to which, let him resist as he may please, he must at last, if he values his own happiness, submit. Death itself, which puts an end to every other anguish, only aggravates this, by bringing the sinner nearer to the domain where that holy and unalterable law obtains. He thus feels that peace and harmony can never be his portion, except he renounce his pride and his struggle after autonomy, which he mistakes for genuine freedom. Even the man, however, who disdaining to be the slave of his

vilfulness, takes arms against it, cannot attain to peace so long as he is destitute of fellowship with Christ. Deep in his heart he feels, it is true, an approbation (vii. 22,) of the divine will, but he is too weak to carry the sentiment into action; sin overpowers him, he finds, like a blind force, (vii. 17, 23,) and contrary to the desire of his better self, he sees himself involved in a state of rebellion against his God. From a believing surrender of the heart to Christ, as Him who does away sin, arises the certainty of pardon and sanctification, and through these peace also in our relation to God.

Διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Theophylact considers the co-operation of Christ, here expressed, to consist in a protecting power against sin. He says: 'Ὁ γὰρ δικαιώσας ἡμᾶς ἀμαρτωλοὺς ὄντας, συνεργήσει καὶ εἰς τὸ φυλαχθῆναι ἡμᾶς ἐν τῇ δικαιοσύνῃ αὐτοῦ.<sup>b</sup> More correctly, "By means of the redemption which was wrought out by Christ."

V. 2. Δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν. Προσαγωγή means *access, approach*. The word is borrowed from the usage of eastern courts, where a προσαγωγεὺς conducted the stranger into the presence of the king. Our προσαγωγεὺς to God is Jesus Christ. Hence elsewhere, also, our προσαγωγή is described as a consequence of the redemption, Eph. ii. 18; iii. 12, where it is joined to the παῖδεία; comp. 1 Pet. iii. 18. In these passages, προσαγωγή either stands independently,

<sup>b</sup> For he who justified us while we were sinners, will also contribute to our being protected in his righteousness.

or is connected with *πρὸς τὸν πατέρα*. In the same way it behoves us to take it here, viz. in direct reference to God. We require, accordingly, to place the point after *ἐσχήκαμεν*, although it cannot be denied that *προσαγωγή* in that case stands somewhat abrupt. So Œcumenius, Lamb. Bos and Michaelis. By far the greater number of expositors, however, without any interpunctuation, unite the *προσαγωγή* with *εἰς τὴν χάριν ταύτην*. To this it cannot be objected, that then the preposition *πρὸς* would have been used, for there are innumerable instances of *εἰς* standing in the place of *πρὸς*, e. g. Rom. iii. 22. Still the mode in which *προσαγωγή* is uniformly employed in the New Testament, appears to be against it, denoting, as we have remarked it always does, *approach to God*. The Apostle here by the *καὶ* distinguishes the *προσαγωγή*, from the *εἰρήνη* of our conscience, as another distinct fruit of the atonement; and in what, it may be asked, do they differ? The *εἰρήνη* refers to the inward state of the believer, the *προσαγωγή* to the relation of his soul to God, as something first resulting from peace of conscience. For it is only in consequence of his conscience being pacified, that man derives filial confidence at all times to draw near to God in prayer, and that he ceases to be any longer slavishly afraid of him. *Ἐχθρὸν* is here used in the sense, *to obtain*.

*τῇ πίστει εἰς τὴν χάριν ταύτην*, is by Michaelis translated in connection with the foregoing, “through whom we also, by means of faith in this grace in which we stand, obtain access to God. *Χάριν*. Whether we

construe this word with *προσαγωγή*, or, as we prefer, with *πίστει*, in both cases we can only understand it, as meaning "that objective relation which has, once for all, been established between the holy God and sinful humanity," even the relation of children to a father, into which men have entered through Christ. Taking it in this sense, the former mode of construction would make the meaning as follows: "Through the Saviour, we have free access to the everlasting justification, under the economy of which we are at present placed, so that, however often we fall, we may yet in faith hold fast the assurance that Christ will accomplish for us the work of our *δικαίωσις*." According to the second, the meaning becomes, "By believing in the gracious institution of salvation under which we now live, there is secured for us such a child-like relationship towards God, that it is always a joyful thing to hold intercourse with him."

Ἐν ᾗ ἐστήκαμεν. Here Grotius most unnaturally makes *πίστει* the antecedent to the relative. As objectionable is Beza's translation, *per quam*. *ἐστήκαμεν* is rendered by Ambrose, Theophylact, Grotius, and Michaelis, with various shades of the emphatic meaning, *to persevere, be established, set up*. It is, however, equally probable that it has not here the same emphasis as in 1 Pet. v. 12. Hence De Wette, "in possession of which we are." How beautifully does Chrysostom observe at this place! *Εἰ τοίνυν μακρὸν ὄντας προσήγαγε, πολλῷ μᾶλλον ἐγγὺς γενομένους καθεξεί. Σὺ δέ μοι σκόπει πῶς πανταχοῦ τὰ δύο τίθησι, καὶ τὰ παρ' αὐτοῦ, καὶ τὰ παρ' ἡμῶν. ἀλλὰ τὰ μὲν αὐτοῦ ποικίλα, καὶ πολλά, καὶ διάφορα. καὶ γὰρ ἀπέθανε δι' ἡμᾶς, καὶ*

κατήλλαξεν ἡμᾶς, καὶ προσήγαγε, καὶ χάριν ἔδωκεν ἄφατον ἡμεῖς δὲ τὴν πίστιν εἰσηνέγκαμεν μόνον.

καὶ καυχώμεθα ἐπ' ἐλπίδι. Besides peace in the soul, there is the hope of glory beyond the grave. Beza: Non solum ab omni damnationis formidine liberi sumus, immo, magnâ latitiâ perfusi exultamus de hæreditate cælesti. Pelagius: Tantumque est quod speramus, quantum ex se nullus auderet, ne non spes sed blasphemia putaretur, eo quod multis pro suâ magnitudine incredibile videtur. Chrysostom: Ἐνέησον τοίνυν ἡλίκα τὰ μέλλοντα, ὅταν καὶ ἐπὶ τοῖς δοκοῦσιν εἶναι λυπηροῦς μέγα φρονῶμεν. Τοσαύτη ἡ τοῦ Θεοῦ δωρεὰ, καὶ οὕτως οὐδὲν αὐτῆς ἀηδές. ἐπὶ μὲν γὰρ τῶν ἔξωθεν πραγμάτων, οἱ μὲν ἀγῶνες πόνον ἔχουσι καὶ ὀδύνην καὶ ταλαιπωρίαν, οἱ δὲ στέφανοι καὶ τὰ ἑπαθλὰ τὴν ἡδονὴν κομίζουσιν. ἐνταῦθα δὲ οὐχ οὕτως, ἀλλὰ τῶν ἐπάθλων τὰ παλαίσματα οὐχ ἦττον ἡμῖν ἡδία.<sup>d</sup> Instead of δόξης τοῦ Θεοῦ, the Vul-

<sup>c</sup> If then he hath given us access when we were far away, much more will he uphold us being brought near. And remark, I pray, how the Apostle everywhere distinguishes, on the one hand, what was accomplished by him (*Christ*), on the other, what by us. And various, and many, and different are the things which he hath done; for he died on our account, and reconciled us, and brought us near to God, and gave us grace unspeakable; while all that we on our part contribute is only faith.

<sup>d</sup> Judge then how great must be the things to come, when we glory even in what wears the semblance of distress. So precious is the gift of God, and so utterly is it devoid of all bitterness. For in regard to external things, our struggles are ever attended with toil, and pain, and misery, and only crowns and rewards confer the pleasure. But here it is not so. Our very struggles are no less sweet than the prize itself.

, and several Latin interpreters, read, *gloria filii Dei*. We may either understand by the expression, as is usually done, *the glory which emanates from God*, and is imparted to the blessed, or *the blessing of God himself*, of which we are to partake.

3. In the foregoing verse, the Apostle had seen of the Christian's prospect in a future world. On this subject, infidels, as heathen infidels actually might scoff. (See Minut. Felix, Octav. c. 12. ob. adv. Gentes l. ii. in fin. Clem. Alex. Strom. i.) He therefore proceeds to say, that even the miseries of this life, so far from rendering the Christian miserable, rather tended to elevate his hopes, by contributing to his felicity. Chrysostom: *τάλιν τὴν φιλονεικίαν Παύλου, πῶς εἰς τὸ ἐναντίον περι- τὸν λόγον.....οὐ γὰρ μόνον οὐκ ἀναιρέλικαι τῆς τοι- σ ἐλπίδος αἱ θλίψεις, ἀλλὰ καὶ κατασκευαστικαί.* 1. Alex. (Strom. l. ii.) "Exulting in these arms, Lord, says the enlightened Christian, give me a field and see how I shall acquit myself. Let misery come. Strong in thy love, I mock at danger." Irenæus: *Multi deriserunt Christianos predicationem liberationem a peccato et a morte, cum nullum malis hominum sit calamitosius. Imo et sanctorum scientiæ, cum agnoscunt suam infirmitatem, dolent iocantur cum dubitatione, disputantes an Deo contenti, cum adeo sint infirmi. Nec est levis ten-*

serve, again, the Apostle's taste for controversy, and how he turns the argument the opposite way. . . . Tribulations are not merely not destructive, they are even confirmatory of such.

tatio, quia cum fides ex verbo debeat pendere et statuere, quod Deus certo propitius sit propter Christum, nostra infirmitas hoc oculis et sensibus comprehendere conatur. The Apostle, in proceeding, begins with a formula which is very common with him, and the force of which is to heighten the emphasis οὐ μόνον δὲ, ἀλλὰ καί.

He makes a climax, by which the leading thought is more strongly brought out. It is as follows: That hope of future glory at which you scoff, is so far from being damped by our tribulations, that, on the contrary, it is even greatly elevated by them. In the glow of language the Apostle loves this figure, which we find chap. viii. 29, 30; x. 14, 15. Augustine (De Doctr. Christ. l. iv. c. 7,) cites the present passage as a proof that Paul did not despise the ornament of eloquence when opportunity occurred. The Rabbins also not unfrequently use the climax. So Schir. Haschiram Rabba, fol. 3, 2, (in Schöttgen): R. Pinehas fil. Jair dixit: Sedulitas nos perducit ad innocentiam, innocentia ad puritatem, puritas ad sanctitatem, sanctitas ad humilitatem, humilitas ad metum peccatorum, metus peccatorum ad pietatem, pietas ad spiritum sanctum, spiritus sanctus ad resurrectionem mortuorum.

Καυχᾶσθαι is construed with ἐπὶ and περὶ, and also with ἐν, Rom. ii. 17, 23. It may hence be said, that the θλίψεις are the object of the glorying, which sense would make the text a fine parallel to ἐπ' ἐλπίδι τῆς δόξης. ἐν may also, however, be regarded as denoting the state of the persons. Ἱστομονή, *patience*. See at ii. 7. Thom. Aquinas: Non quidem sic, quod tribulatio

sit ejus causa effectiva, sed quia tribulatio est materia et occasio exercendi patientiæ actum.

V. 4. Δοκιμήν can have either an active or a passive sense. It may be taken, like δοκιμασία, to signify *probation, trial*, in compliance with which view, Luther translates it *experience*; so 2 Cor. xiii. 3. Thus also Grotius expounds: Exploratio sui ipsius; nam patiendo discit homo suas vires; And Camerarius: Tentatione divinâ innotescit, non quidem Deo sed hominibus, quod antea latuit. Beza, Melancthon, and Carpzovius follow in the same path. The word may also, however, have a passive signification, *confirmedness, genuineness*. Phil. ii. 22. 2 Cor. ix. 13. In 1 Peter i. 7. the word δοκίμιον has, contrary to the rule, the same passive signification, and perhaps, also in James i. 3. Theophylact: 'Ἡ δὲ ὑπομονὴ δόκιμον τὸν πειραζόμενον ἀπειργάζεταρ δόκιμος δὲ γενόμενος ὁ ἄνθρωπος, καὶ θαρσύνει ἐπὶ τῷ ἀγαθῷ αὐτοῦ συνειδότε, ὅτι διὰ τὸν Θεὸν ἐθλίβη, ἐλπίζει τὰς ὑπὲρ τῶν τοιοῦτων θλίψεων ἀμοιβάς.<sup>f</sup> If δοκίμιον in James i. 3. bears the passive signification, the derivation of these two Christian virtues by the two Apostles is reversed. But yet neither of them is less true than the other; for not more does patience confirm faith, than faith, when confirmed, begets patience. The climax of the Apostle, however, are not always to be urged, *e. g.* 2 Pet. i. 5, 7.

<sup>f</sup> Patience makes him who is tempted experienced. But when a man has become experienced, and has confidence in his good conscience, he cherishes the hope of obtaining compensation for the afflictions to which God has subjected him.

ἡ δὲ δοκιμὴ ἐλπίδα. Calov: Qui in cruce confirmantur imagini filii Dei, ex eo confirmantur, quod etiam eidem aliquando confirmandi sint in gloriâ. Rom. viii. 29. Limborch: Hæc spes non conditionata, quâ quis sperat si patiatur se adepturum coronam gloriæ, sed quæ in fidei existit post conditionem impletam, estque promissionis divinæ generalis specialis applicatio. Such the Apostle describes his own hope to be, 2 Tim. iv. 6. 8.

V. 5. Ἡ δὲ ἐλπίς οὐ κατασχύνει. This declaration is true of every right hope in God. Ecclesiasticus ii. 10. But here the article ἡ stands for the demonstrative pronoun αὕτη ἡ ἐλπίς. Κατασχύνειν to *expose false pretensions*. Ambrose: Non confundit, dum stulti et hebetes a perfidis judicamur, credentes quæ mundanâ carent ratione.

ὅτι ἡ ἀγάπη τοῦ Θεοῦ. This clause may be connected with what precedes, in three different ways. It may either be united ἀσυνδέως, and co-ordinated with the two foregoing smaller clauses, by the word εἰδότες; supplied, in which case ὅτι would be objective. This view is taken by Baumgarten, but is very unnatural. Or again, ὅτι, as causal particle, refers to the two smaller previous clauses, and gives *the reason* why Christians reap such blessed effects from affliction; which construction is very apposite. Still better, however, is the Hebraistic one, by which ὅτι is connected with the clause immediately preceding it, as Erasmus does in the following words: Neque vero periculum est ut ea spes nos fallat, quandoquidem jam nunc certissimum pignus et arrhabonem tenemus, miram et inauditam Dei caritatem erga nos. Melancthon justly

observes, that we require to suppose an intermediate member to the sentence. Our hope will not be put to shame, *because God loves us supremely*, and of this we are conscious. Chrysostom : Ἀπαλλάξας τοῖνυν αὐτοὺς ἰκανῶς ἀμφισβητήσεως ἀπάσης διὰ τοῦτων τῶν ἔημάτων, οὐχ ἴστησι μέχρι τῶν παρόντων τὸν λόγον, ἀλλὰ καὶ τὰ μέλλοντα παλὶν ἐπάγει, εἰδὼς τοὺς ἀσθενεστέρους καὶ τὰ παρόντα ζητοῦντας, καὶ οὐκ ἀρκουμένους τοῦτοισι. καὶ πισιοῦνται αὐτὰ ἀπὸ τῶν ἤδη δοθέντων.....εἰ δὲ οὐκ ἐβούλετο μεγάλοις ἡμᾶς μείλας τοὺς πόνους σιεφάνοις δωρῆσαι, οὐκ ἂν πρὸ τῶν πόνων τοσαῦτα ἔδωκεν ἀγαθὰ. νῦν δὲ τὸ θερμὸν αὐτοῦ τῆς ἀγάπης δείκνυται ἐντεῦθεν, ὅτι οὐκ ἡρέμα, καὶ κατὰ μικρὸν ἡμᾶς ἐλίμνησεν, ἀλλ' ἀθρόον τὴν πηγὴν τῶν ἀγαθῶν ἐξέχεε, καὶ ταῦτα πρὸ τῶν ἀγώνων. ὥστε καὶ μὴ σφόδρα ἦς ἄξιός, μὴ ἀπογίνωσκε, ἔχων μεγάλην συνηγόρον τοῦ δικάζοντος, τὴν ἀγάπην.<sup>8</sup>

ἀγάπη τοῦ Θεοῦ. Among the older commentators, Theodoret, Augustine and Pelagius understand here, *the love of man to God*. The last of whom remarks : Magnitudo beneficiorum excitat in se magnitudinem

<sup>8</sup> Having by these words fully freed their minds from all doubts, he does not bound his discourse by things present, but again introduces things future, from a consideration of the weakness of some who, not content with the latter, seek what is within their reach, and by appealing to those which are already in hand, he proves what are afterwards to come. For unless he designed to bestow noble crowns upon us when our toils were over, he would never have conferred such blessings before they are begun. But now he manifests the ardour of his affection, by not bestowing his honours upon us insensibly and by degrees, but pouring out the full fountain of his blessings, and this before the battle. Learn from hence, not to despair, though you feel your own unworthiness, seeing you have a powerful intercessor with the Judge, even love.

caritatis. Even so the Catholic expositors, appealing to Luke xi. 42, John v. 42, 1 John iii. 17, v. 3, where ἀγάπη τοῦ Θεοῦ stands objectively. It is more correctly understood, however, by Origen, Chrysostom, Ambrose, Luther, Melancthon and others, as meaning *the love of God to man*, as at Rom. viii. 39, 2 Cor. xiii. 14, 1 John iv. 9. Exactly in the same way do we find mentioned in verse 8th, what God hath done in commendation of his love towards us. Besides, St. Paul, who is at so much pains always to point man away from himself to the objective ground of faith in God, would scarcely have proposed the liveliness of man's love to God as the proper basis of his confidence. The expression ἐκτείνουσαι ἐν ταῖς καρδίαις must obviously signify something more than the mere knowledge of this love of God derived from reflection, a bare understanding of the promises of Scripture on the subject, as Calov. and Grotius are disposed to regard it; the latter of whom says: *Effusa*, id est abundanter testata hominibus. We must naturally view it as implying *a consciousness in the heart*, such as is spoken of in Rom. viii. 16, 2 Cor. i. 22. The Spirit is that element of new life, whereof we become partakers by faith,—the σπέρμα Θεοῦ, 1 John iii. 9,—by which all the inward experiences of the Christian are produced, and through which all the communications of God to him are made. In this way it is understood by Bugenhagen and Seb. Schmid, among Lutheran divines. Calvin: Significat participium *diffusa* adeo uberem esse divini in nos amoris revelationem, ut corda nostra impleat. Sic autem in omnes partes effusa, non modo tristitiam

in rebus adversis mitigat, sed quasi suave condimentum amabiles reddit tribulationes.....Certum est non aliud doceri a Paulo, quam hunc verum esse omnis dilectionis fontem, quod persuasi sunt fidelis a Deo se amari; nec leviter duntaxat hac persuasione tincti sunt, sed animos prorsus delibutos habent. Admirable is the observation of Ambrose: As the stranger in a foreign land cannot prove his origin, so does our faith wander as an exile here upon earth; et quia natura ejus verbis explicari non potest, virtutis, quæ major res est, testimonio commendatur. *Εκείχεται*. This word denotes always *plenitude of communication*, John vii. 38, Acts ii. 17.

V. 6. The verses from this to the 12th, containing, as they do, a description of the love of God, the blessed sense of which is known to us through his dwelling in our hearts, are connected, in point of form, with the 5th; in point of sense, however, they are a justification of the *καύχησης* in hope of eternal glory, expressed at the end of the 2d verse, and to which, at verse 11th, the Apostle again returns. He accordingly states, in the first instance, the great objective proof of the love of God to man, whereby the holy Spirit awakens in our hearts the sense of it in its unspeakable and unmerited greatness.

*ἐτι γὰρ*. Instead of this, the Syriac, Arabic, and Koptic versions read *ἐγ* γὰρ; Isidorus and Augustine *ἐγ* γὰρ; F. G. *εἰς ἡ*; and the Vulgate, Irenæus, and Ambrose translate, ut quid. It was probably the unusual position of the *ἐτι*, which led to all these various readings. If we read *ἐγ* γὰρ or *ἐγ* γὰρ, a harsh aposiopesis is introduced, or we must resolve to consider verse

7th as parenthetical, and seek the conclusion in the 8th, which cannot, however, be done, as there is there a δὲ. Besides, the Codex Alexr. reads ἔτι once more after ἀσθενῶν, and Griesbach has admitted it into the text. The external authority for this second ἔτι is certainly weighty; and, according to the canon, which prescribes the preference of the more difficult to the easier reading, it ought to be received. With respect to the first ἔτι, it is taken by Cæder and Koppe in the sense *over and above*, as Luke xiv. 26. It cannot be denied, however, that in that case it would, in so animated a discourse, have a very trailing air; and it must likewise be added, that the Apostle in reality brings forward nothing new, but merely enlarges on what has been already said. It will accordingly be more correct to construe it with ὅλων ἡμῶν ἀσθενῶν, as verse eighth will also induce us to do; and to suppose, that for the sake of emphasis, it has been here placed in front.

The precise meaning of ἀσθενής it is not easy to determine. It stands here parallel with ἀμαρτωλὸς in verse 8. As such, its meaning may be twofold. It may, in the first place, signify *wretched, unworthy*. In this sense it is understood by Calvin, Chr. Schmid, and Wahl, and may be compared with 1 Cor. xii. 22, and 2 Cor. x. 10. The LXX. moreover, render ἡγῶν by ἀσθενής. Prov. xxii. 22; xxxi. 5, 9. When understood in this sense, however, ἀσθενής expresses too feebly the ἐχθρὰ of men to God, which is spoken of in the tenth verse, and would rather excite compassion. We prefer, accordingly, the other signification, *forsaken by the powers of the divine life*. Thus interpreted, it

corresponds very accurately with the meaning of *σάβζ*, as given by the Reformers, and adopted by us. So Beza, Grotius, and others. Michaelis, following the practice of the LXX., who render *שָׁבַל* by *ἀσθενεῖν*, makes it *fallen*. The two ideas of *weakness* and *sin* border very near upon each other; Heb. iv. 15; v. 2, where Œcumenius remarks: *ἀσθενεῖαν, τὴν ἀμαρτίαν λέγει*. Grotius: *Cum nondum vires accepissemus ad serviendum Deum*.

If we must now dispose of the second *ἔτι*, the simplest manner of doing so, would be by construing *κατὰ καιρὸν* with *ἀσεβῶν*. "Being yet sinners by the rule of that period." So Pelagius, Erasmus, Castalio, Calvin, and others. Such a restriction of *ἀσεβῶν* however, would be totally contrary to the design of Paul, and weaken the impression of the whole. The ordinary sense in which *καιρὸς* is used, leads us to an entirely different interpretation. As employed by profane authors and the LXX., *κατὰ καιρὸν* means *at the appointed time*. Job v. 26. Is. lx. 22. In the New Testament *ἐν καιρῷ* is substituted in its place. *Καιρὸς* is used to denote *the period of the Messiah's advent*, Mark i. 15. Luke xxi. 8. and that, by the settled decree of God, Christ appeared *at a particular time*, is declared in Gal. iv. 4. 1 Pet. i. 20. Heb. ix. 26. Accordingly, Œcumenius correctly observes: *Κατὰ καιρὸν, εὐκαιρὸν, καὶ προσήκοῖα καὶ προωρισμένον*. We construe it therefore with *ἀπέθανε*. There now remains, however, nothing else for the second *ἔτι* but to unite it with *ἀσεβῶν*, which, however, in consequence of the intermediate *κατὰ καιρὸν*, cannot possibly be done. It may be, that Paul having forgotten the

ἐνί at the commencement, put down the second by an oversight. If this be also a supposition we are unwilling to adopt, there is no help for it but to consider the word as a gloss.

V. 7. The γὰρ which is here declarative, and not causative, expresses the vast importance of the fact announced. In the explication of this sentence, all depends upon the sense given to δίκαιος and ἀγαθός. Even in his time, Jerome (in Epist. 121, ad Algasiam) enumerates five different, and partly heretical interpretations of the passage. We could mention a still greater number, and perhaps of more weight, but shall select only the most important. In the ordinary use of the Greek language, it is certain that δίκαιος and ἀγαθός are not precisely synonymous, but still, as the meaning of the one may include that of the other, they are sometimes used as such. Δίκαιος properly signifies *equitable, honest*. The radical idea is the same with νόμιμος, as is observed by Aristotle. Comp. Xenoph. Cyrop. l. i. c. 3. s. 14, ἔπειτα δὲ ἔφη τὸ μὲν νόμιμον δίκαιον εἶναι. Ἀγαθός again signifies *able, excellent*, hence γεωργὸς ἀγαθός a *skilful* husbandman. Xenoph. Cyrop. i. 5, 10. τὰ πολεμικὰ ἀγαθὰ, peritus rei militaris, i. 5, 9. Hence the phrases ἐπ' ἀγαθῷ γενέσθαι, ἐπ' ἀγαθῷ εἶπεῖν. This distinction of the two words, which is peculiar to classical Greek, cannot have place here, we must, therefore, consult the Hellenistic. That dialect would permit us to regard δίκαιος as signifying *one irreprehensible in the eye of the law*, and ἀγαθός *one perfectly good*. So Gatacker in this passage. It is, however, too subtle a distinction ; besides that in the Old Testament, δίκαιος often

signifies *holy*, and stands here opposed to the ἀμαρτωλός of the 8th verse. Another expedient, accordingly, has been adopted by Origen, Jerome, Erasmus in his Commentary, Luther, Melancthon, and Bugenhagen. It consists in taking either the two words δικαίου and ἀγαθοῦ, or at least the former of them as neuter nouns. Origen: Est enim amor vitæ tantus, ut etiam cum justa causa mortis advenerit, vix unusquisque mortem patienter accipiat. Justa autem causa mortis videtur cum naturæ legi defertur. The same author applies the ἀγαθός to our Saviour, for whom unquestionably the martyrs dared to die. The close connection, however, in which the words stand with the masculine ἀμαρτωλός forbids either the one or other to be considered as neuter. Moreover, according to this view, the antithesis between δίκαιος and ἀγαθός is lost, which has led the Syriac interpreter arbitrarily to change the text, and translate as if instead of δίκαιος, there stood ἄδικος; in which he has been followed by the Arabian. Grotius inconsiderately lends the aid of his authority to this groundless alteration, and quotes as a parallel passage the sentiment of Seneca: Succurram perituro, sed ut ipse non peream, nisi si futurus ero magni hominis aut magnæ rei merces. It helps us as little, with Findeisen (Comm. Theoll. ed. Velth. et Rup. t. iv.) and Schleusner, to cut the knot, take δίκαιος in the sense of *worthy*, and supplying θανατοῦ, force out in this manner the meaning of *godless* or *wicked*. A great multitude of expositors, in utter despair, have given up the antithesis altogether, regard δίκαιος and ἀγαθός as identical, and having interpreted τᾶχα, *per-*

*chance however*, and set it in opposition to *μὲν*, bring out the following meaning : “ Scarcely for a good man will one die ; perchance however, one might dare to die for a good man.” So Ambrose, Jerome, Erasmus in his Paraphrase, Calvin, Beza, Calov, Limborch, and others. The very structure of the sentence, however, involves an objection to this view, for τοῦ ἀγαθοῦ seems purposely to be placed before τάχα, to mark its antithesis with ἐπὶ δικαίῳ. It may also well be objected, that it makes the Apostle first enunciate a sentiment with great emphasis, and then again render it weak and insipid ; as Jerome says : Pendulo gradu sententiam temperat. There is therefore no alternative but to have recourse to a finer verbal distinction between δικαίος and ἀγαθός, of which Cocceius, Bengel, and Seb. Schmid appear to have had some presentiment, and which Heumann in Latin, and Raphelius in Greek, sought to establish upon philological grounds. (Heum. in Bibl. Bremensis class. 4, Fascic. 2. Raphelius in Annot. ad h. l.) The words חסיד in Hebrew, ἀγαθός in Greek, and bonus in Latin, involve the idea of *beneficence* as the chief element of their meaning. In Hebrew this idea is easily derivable from that of *love, kindness*, which is the primary sense of חסד. That that word betokens a higher degree of the quality than צדיק, may be inferred from the practice of the LXX. who translate it ὁστος, Ps. iv. 3. The meaning *beneficence* is peculiarly prominent in a passage of the Talmudic Tract. Pirke Avoth, c. 5, § 10. “ There are four classes of men ; the one say, what is my own is my own, and what is yours is yours. זֶה מִדַּת בִּינוּיָהּ, this is the way of

the middle class. The others say, what is mine is thine, and what is thine is mine, **זה מדת עם הארץ**. This is the way of the populace. But he who says, what is mine is thine, and let what is thine be thine, is a pious man, **דדן**. Whereas, he who says, what is thine is mine, and let what is mine be mine, is **עש**, a villain." In rabbinical Hebrew, the proper meaning of **נדון** is *beneficentia*, *beneficium*. In the New Testament, in like manner, *ἀγαθός*, at Matt. xx. 15, may be understood in the sense of *beneficent*, for *ὀφθαλμὸς πονηρὸς*, which is opposed to it, in the Hebrew and in the Apocrypha signifies an *evil* eye, Prov. xxviii. 22. In classical Greek, this sense is also exemplified in the following passages. *Kŭron ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν*. *Ælian. Var. Histor. l. iii. c. 17. Ταρανίνοις ἐγένετο ἀγαθὸς Ἀρχύτας*. 'Αγαθός, in the same sense, is used in inscriptions. See Gruter, *Corpus inscript. Rom. p. 491, i. 846, 3*. Phavorinus, accordingly defines the word *ἀγαθός, ὁ τὰ καλὰ χαριζόμενος ἀφθόνως*. With respect to the Latin *bonus*, that it is used in the same sense, is shown by the following passages. Cicero, *De offic. l. iii. c. 15*: *Si vir bonus is est, qui prodest quibus potest, nocet nemini, recte justum virum, bonum non facile reperiemus*. Id: *De nat. Deor. l. ii. Jupiter optimus dictus est, id est, beneficentissimus*. Publius Syrus says: *In nullum avarus bonus est, in se pessimus*. As to the use of *δίκαιος* in Greek, Xenophon in his *Sympos. c. iv. s. 42*, declares the *δίκαιοι* to be such, *ὅς γὰρ μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ἐρίγονται*. And in *De Œconomia*, he designates *δίκαιοι* the slaves who did not steal. On the other hand,

the same author, both in the Symposium and in the book de Agesilao, c. ii. s. 8, puts ἐλευθέριος in opposition to δίκαιος, which ἐλευθέριος there signifies as much as ἀγαθός does with St. Paul. In the latter place it is said: χρήμασί γε μὴν οὐ μόνον δικάίως, ἀλλὰ καὶ ἐλευθερίως ἐχρῆτο. τῷ μὴν δικάψ ἀρκεῖν ἡγούμενος ἰδὲ ἔφιν ἰδὲ ἀλλότριά, τῷ δὲ ἐλευθερίῳ καὶ ἴων ἑαυτοῦ προσωφελήσει εἶναι. Perhaps also the article before ἀγαθός is here significant, and stands for the pronoun, quasi, *his* benefactor. So the Spanish version, which, like the Vulgate, sometimes comments instead of translating: "Por su bien hechor." Comp. Hombergk Parerga Sacra, p. 204.

τάχα. Theodoret, ἴσως, which, in classical Greek is often coupled with it; τάχ' ἂν ἴσως. Τολμᾶν is used in Greek in reference to any enterprise which demands a struggle, *to dare, be bold enough*. Eurip. Alcestis: Ἠλίκος τ' ὦν κἀπὶ τέρμ' ἡκῶν βίου, οὐκ ἠθέλησας, οὐδ' ἐτόλμησας θανεῖν τοῦ σοῦ πρὸ παιδός. The καὶ prefixed elevates the sense of the verb. So Polybius: περὶ δὲ τῶν διαδεξαμένων πῶς καὶ τολμᾶτε μνημονεύειν. Hammond, in his paraphrase, gives the meaning as follows: Hinc quantus ejus fuerit amor, intelligere est, quod inter homines pro viro quopiam beneficentissimo aliquis forte vitæ periculum adeat, at qui pro viro etiam justissimo de vita periclitari velit, ægerrime inveniatur. Sadol. In quibus verbis unum uni, justus impio, bonus hosti redditur.

V. 8. While among men there is thus none who will die for the innocent, and not many who will die for a benefactor, the holy one submits to death for sinners, for those who had offended against God himself.

*Συνωστάναι*, see chapter iii. 5. The word *ἀμαρτωλός* involves the idea of that alienation—the *ἔχθρα* of the 10th verse—of man from God, which has been produced by sin. *ὑπὲρ* may signify, in *favorem et commodum alicujus*, and does so in John x. 15, Tit. ii. 14, where Christ's death is spoken of; but it may likewise signify *loco*, synonymously with *ἀντὶ*, in which sense it is also used with reference to the same subject, 1 Tim. ii. 6. Comp. Ecclesiasticus, xxix. 15. Xen Hist. iii. 4. 15: Προσιπὼν δὲ ὁ Ἀγησιλάος, ὅστις παρέχει τὴν ἰσχυρίαν καὶ ὄπλᾳ, καὶ ἄνδρα δόκιμον, ὅτι ἐξέσται αὐτῷ μὴ στρατεύεσθαι, ἐποίησεν, οὕτω ταῦτα ξυντόμως πράττεσθαι, ὥσπερ ἂν τις τὸν ὑπὲρ αὐτοῦ ἀποθανούμενον προθύμως ζῇ. Hence also the verb *ὑπεραποθνήσκειν*. The author of the Epistle to Diognetus: ἐπεὶ δὲ πεπλήρωτο μὲν ἡ ἡμετέρα ἀδικία καὶ τελείως πεφανέρωτο ὅτι ὁ μισθός.... κόλασις καὶ θάνατος προσεδοκᾶτο. ἦλθε δὲ ὁ καιρὸς, ὃν θεὸς προσέθετο λοιπὸν φανερώσας τὴν ἑαυτοῦ χρηστότητα καὶ δύναμιν ὡς..ὑπερβαλλούσης φιλανθρωπίας μία ἀγάπη....οὐκ ἐμίσησεν ἡμᾶς, οὐδὲ ἀπώσατο, οὐδὲ ἐμνησικακήσεν, ἀλλὰ ἐμακροθύμησεν, ἡνέσχετο, λέγων αὐτὸς, τὰς ἡμετέρας ἀμαρτίας ἀνεδέξατο αὐτὸς τὸν ἴδιον υἱὸν ἀπέδοτο, λύττρον ὑπὲρ τῶν κακῶν, τὸν δίκαιον ὑπὲρ τῶν ἀδίκων, τὸν ἄφθαρτον ὑπὲρ τῶν θνητῶν.

V. 9, 10. The Apostle here gives a popular view of the relation in which man stands towards God, by a reference to the analogous relations, which subsist between man and man. Such popular representations, however, must always rest upon a basis of objective truth. It was a noble demonstration of God's love, that while men were all involved in a situation of revolt from him, he suffered Christ to appear among them, who, in order to break the power of evil,

took upon himself the consequences of sin, even death and all its pains. Hence, now that he has passed into a state of glory, when believing Christians have laid hold of him, and, by his Spirit, have entered anew into fellowship with God, well may the Apostle say, that they have no more reason to be afraid, lest the sufferings of the present should prove an obstacle to their future blessedness.

ἐχθροὶ ὄντες. It is vain to wish to discriminate whether the enmity of men towards God, or of God towards men, is here designed. In the expressions of the Apostle both in this and other passages, we can find no ground for such a distinction, seeing, that in point of fact, the two things are correlative, so that the one cannot be supposed without the other. Only, we must be upon our guard, when transferring this ἐχθρα, as well as all other passions, even that of love, from man to the Divine Being, to abstract every mixture of human sinfulness. Freed from this element, there remains only the idea of an objective antithesis, a spiritual repulsion of evil. If it be impossible, in cases where the relations of man to man are spoken of, to avoid supposing the words ἐν ἐχθρῶν ὄντες, (used of Pilate and Herod, Lukexxiii. 12,) to imply that the enmity is mutual, it will be equally impossible to do so here. Not that we would thereby deny, that sometimes it may be the Apostle's intention to bring more into view the one side, the sense of alienation from, and variance with God, on the part of the sinner; as seems to be the case, Col. i. 21. Even that sentiment, however, presupposes opposition on the part of God to man, which is evinced by the consciousness

of guilt, of which God and not man is the author. Moreover, the scriptural doctrine of the ὀργή of God itself involves essentially the idea of the ἔχθρα, which is manifested by the ὀργή, in the sense of guilt and the numerous evils connected with it. On the other hand, the ἔχθρα τοῦ ἁμαρτωλοῦ εἰς Θεὸν is implied in the idea of sin, as a more negative or more positive contrariety to the holy law and will of God, Rom. vi. 7. James iv. 4. Theodoret : οἱ ἐχθροὶ δὴ τῶν ἐντολῶν αἷς μὴδὲ ὑπακηκῶσι, γενόμενοι ὥσπερ φίλοι οἱ ὑπακηκούτες. Clem. Alex. Strom. l. iii. καὶ μὴ τι καθάρπερ ἐπὶ τοῦ Θεοῦ, οὐδενὶ μὲν ἀντίκεισθαι λέγομεν τὸν Θεόν, οὐδὲ ἐχθρὸν εἶναι τινός. πάντων γὰρ κρίστης, καὶ οὐδέν ἐστι τῶν ὑποστάντων ὃ μὴ θέλει. Φαμέν δὲ αὐτῷ ἐχθροὺς εἶναι τοὺς ἀπειθεῖς καὶ μὴ κατὰ τὰς ἐντολάς αὐτοῦ πορευομένους. Pelagius : Inimici actibus non natura, reconciliati autem quia conciliati naturaliter fuimus. Melancthon takes occasion to observe : Estque consolatio necessaria his, qui cum sint sanctificati, tamen vident se adhuc habere reliquias peccati, et obnoxios esse terroribus et pavoribus, item immergi asperrimis calamitatibus, et luctantur cum diffidentia.

ἐν τῇ ζωῇ αὐτοῦ. The apostle uniformly considers the life of the Saviour as divided into two sections. That holy one, who, as being free from sin, was also not subject to evil, becomes a member of the race which had made themselves guilty of it, bears all its consequences, suffering of every kind, and death itself. But having passed triumphantly through these ἡμέραι τῆς σαρκός, Heb. v. 7, the same personage enters the state of glory, where he no longer lives, as he once did here below, in any manner connected with

ἁμαρτία or θάνατος, but solely in relationship with God. Rom. vi. 10, Phil. ii. 6. This period commences with the resurrection.

V. 11. At this verse, the Apostle returns to verse 2d. By what has hitherto been said, it has been established, that the disciples of Christ, amidst afflictions of every kind, have a title to glory and exult, it being indisputably certain, from what they have already experienced of God's compassion, that everlasting bliss is secured to them.

Καυχώμενοι scil. ἐσμέν. Ἐν τῷ Θεῷ; because his love towards Christians is the basis of all their glory. Calvin: Nam dum gloriamur Deum esse nostrum, quidquid fingi vel optari potest bonorum consequitur et, ex hoc fonte manat. Non enim supremum tantum bonorum omnium est Deus, sed summam quoque et singulos partes in se continens.

δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν. The νῦν stands opposed to that everlasting glory, in the prospect of which, the Christian, surrounded by calamities, rejoices, to the ἐλπίς τῆς δόξης τοῦ Θεοῦ, v. 2d. The pledge of the δόξη is the present καταλλαγή. The redemption, which is already finished and complete, is the surest guarantee, that those who believingly appropriate it, shall also be partakers of heavenly bliss

## PART SECOND.

THE NOBLE EFFECTS OF THE REDEMPTION, CONTEMPLATED BY MEANS OF A CONTRAST BETWEEN THE GENERAL CONDITION OF MANKIND, AS INVOLVED IN THE RUIN ENTAILED UPON THEM BY ADAM, AND THEIR CONDITION, AS PARTAKERS OF THAT GLORY WHICH IS DERIVED FROM CHRIST. V. 12—21.

V. 12. THE Apostle had begun at the first verse to paint the effects of God's great scheme of salvation. He now essays to make these more apparent, by showing how they comprehend the whole race, and bring about an entirely new period in the existence of mankind. Accordingly, setting up the one who, as the head of sinful humanity, he contrasts him with the restorer, as head of humanity now regenerated, and received afresh into sonship with God; and shews in what manner the fall of the first Adam is related to the restoration effected by the second. The conclusion, verse 21, coincides with the conclusion of the first half of the chapter, verse 11, the Apostle merely affirming as true of the whole of mankind, and with reference to the state of fall, what he had there declared without taking in these regards. Hence also, we may perceive how this second part of the 12th chapter is properly only an elucidation, and exposition on a grander scale, of the first. The observation of Bengel is therefore just: *Non tam digres-*

sionem facit Apostolus quam regressum . . . . Ex justificatione homo demum respiciens doctrinam capit de origine mali. Chrysostom: Καθάπερ οἱ τῶν ἰατρῶν ἄριστοι τὴν ῥίζαν αἰεὶ πολυπραγμονοῦσι τῶν νοσημάτων, καὶ ἐπ' αὐτὴν ἐρχονται τὴν πηγὴν τοῦ κακοῦ οὕτω καὶ ὁ μακάριος Παῦλος· εἰπων γὰρ ὅτι ἐδικαιώθημεν, καὶ δεῖξας ἀπὸ τοῦ πατριάρχου, καὶ ἀπὸ τοῦ πνεύματος, καὶ ἐκ τοῦ ἀποθανεῖν τὸν Χριστόν, οὐδὲ γὰρ ἂν ἀπέθανεν εἰ μὴ ἔμελλε δικαιοῦν, κατασκευάζει λοιπὸν καὶ ἐτέρωθεν τὰ διὰ τούτων ἀποδειχθέντα, καὶ ἀπὸ τῶν ἐναντίων συνιστὰς τὸ προκείμενον, τουτίστιν, ἀπὸ τοῦ θανάτου καὶ τῆς ἀμαρτίας.<sup>a</sup> Calvin observes with great precision: Non possumus clarius perspicere quid habeamus in Christo, quam ubi nobis demonstratum fuerit quid perdiderimus in Adamo. Διὰ τοῦτο, *i. e.* proinde, *it follows from what has been said.* The Hebrew כֵּן serves in the same way to draw inferences.

ὥσπερ. This particle gives rise to much difficulty, as there is a doubt whether the consequence it infers is expressed at all, and if so, where it is to be sought. The majority of commentators make a parenthesis from verse 13 to verse 17 inclusive, and contend that

<sup>a</sup> It is the constant practice of the best physicians to explore the root of their patient's disease, and thus come to the source of the evil; and this is what the blessed Apostle does here. For having said that we were justified, and having shewn it from the example of the patriarch, and from the Holy Spirit, and from the death of Christ, who would not have died but to accomplish this end, he forthwith proceeds to bring proofs of the same thing from another quarter, and establishes his proposition by arguments drawn from the opposite things, *viz.* from death and sin.

at the 18th the proposition is continued. So Luther, Melancthon, Grotius, Bengel, and many others. So extended a parenthesis, however, is highly improbable, not to mention that ἀρα οὖν in the 18th verse far too obviously appears to mark an inference, drawn from the immediately preceding context, and by no means the resumption of a proposition, which after such an interval has disappeared from the mind. Others, Cocceius, Elsner, Koppe, Rosenmuller, and Stolz, after διὰ τοῦτο supply ἐλάβομεν τὴν καταλλαγὴν from the foregoing verse, and form the conclusion of the words succeeding ὥσπερ. Thus Elsner: Itaque reconciliationem accepimus, quemadmodum per unum hominem peccatum in mundum introit. It is difficult to perceive, however, why at the commencement of his proposition, the Apostle should have omitted so many words, and these so necessary for the right understanding of what he says. But even were we to supply them, still no complete comparison would arise, inasmuch as it is only by contrasting the single points in the work of redemption and the fall, that their parallelism can be made apparent. Others attempt to evade the difficulty by an inversion. They assume that καὶ οὕτως in verse 12 should properly stand for οὕτως καί. So Clericus, Wolf, and others. Such a transposition, however, is quite unusual, and moreover when admitted, subverts what is the great scope of the Apostle—the comparison of Adam with Christ. Much more natural is the construction of Erasmus and Beza, who consider the καὶ before διὰ τῆς ἁμαρτίας as the particle of the conclusion. But against this also we have to object, that it is far too

evident that the Apostle designed to set in apposition Adam and Christ, and that by the construction proposed, the words δι' ἐνὸς ἀνθρώπου, which, as appears from the train of thought pursued through the whole of the latter section of the chapter, must be emphatic, loses all its significance. As all these modes of placing the conclusion are thus inadmissible, we have no resource but to suppose an epanorthosis or an anantapodoton. The acute Calvin adopts the first. According to this view, we have to imagine that the Apostle had written as far as the 15th verse in the consciousness of his protasis, but that being there reminded by the expression ὅς ἐστι τύπος τοῦ μέλλοντος of his intention to compare Adam and Christ, it strikes his glowing mind, that it is not enough merely to point out an equality between the two, and he gives a sudden turn to the proposition. This explanation has much in its favour, but there appears to be still more to recommend an anantapodoton. The only question is, where does the Apostle cease to retain the premises in his thoughts. Even Origen supposed an anantapodoton, but he strangely seeks the ground of it, not in a negligence of language, but in the design, on the part of the Apostle, not to weaken in Christians the zeal for sanctification, by subjoining the counterpart of Christ. Erasmus in his paraphrase, Castalio and others, supply the conclusion immediately at the end of the 12th verse. Erasmus gives it in these words: Ita per unum Christum, in quo renascimur omnes per fidem, innocentia inducta est. It is more probable, however, that the Apostle does not lose sight of his premises till he comes to ὅς ἐστι τύπος τοῦ μέλλοντος.

The parenthesis of verse 13, 14, might cause him to forget that he had begun his comparison with ὥσπερ, although he still remembered that he was drawing one. At the close of that parenthesis, in his own lively manner, he at once fully enunciates it, and following a Hebrew construction, instead of καὶ οὗτος connects it by the relative ὅς. The conclusion, accordingly, in point of sense, is contained in this appended proposition. Such is the view of the difficult construction, which possesses the greatest verisimilitude, and is to be preferred to that is otherwise allowable, the adoption of an epianorthosis. We now pass to the consideration of the single words. The subject of the Apostle is the entrance of sin into the world, and its spread: εἰσῆλθε and ἤλθεν. Now, inasmuch as an opposition, though not expressed, is here implied to a state devoid of sin, it is impossible to distinguish, and vain to make a question, whether the ἁμαρτία means the peccatum habituale or actuale, i. e. whether the propensity to sin, or the manifestation of that propensity. The whole dominion of sin is intended. Along with sin, and dependent upon it, appeared the θάνατος. Comp. Ecclesiasticus, xxv. 24. Ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας, καὶ ἐκ αὐτῆς ἀποθνήσκουσιν πάντες. Θάνατος has, by Pelagius and others, been understood to signify *spiritual misery*, and by the great majority, mere *bodily death*. But both interpretations are too confined, as appears evident when we consider to what θάνατος and ἀποθνήσκειν are opposed in v. 15, 17, 21. In the 15th they are opposed to ἡ χάρις and ἡ δωρεὰ ἐν χάριτι. In the 17th and 21st to ἡ χάρις and ἡ ζωὴ αἰώνιος. Now to look only to the latter ἡ ζωὴ αἰώνιος expresses

much more than the mere prolongation of existence after death, which certainly is also implied in it. The words ζῶη and θάνατος along with the cognate verbs, although appearing in very various applications, are most clearly, explained, when we suppose the following views to have lain at the basis of them. God is the ζῶη αἰώνιος, 1 John v. 20, or the φῶς, 1 John i. 5; Jam. i. 7. Beings made in the image of God have true life only in fellowship with him. Wherever this life is absent, there is θάνατος. Accordingly, the idea of ζῶη comprehends *holiness* and *bliss*, that of θάνατος *sin* and *misery*. Now as both the ζῶη and the θάνατος manifest themselves sometimes in different degrees, sometimes under different aspects, the words acquire a variety of significations. The highest grade of the ζῶη is the life which the redeemed live with the Saviour in the glorious βασιλεία τῶν οὐρανῶν. Viewed on this side, ζῶη denotes continued existence after death, communion with God, and blessedness, of which each is implied in the other. The highest grade of the life out of God, *i. e.* of the θάνατος, is external exclusion from communion with the members of the βασιλεία τοῦ Θεοῦ. Regarded in this view, θάνατος comprehends bodily death, existence in the realm of spirits, full sense of guilt and misery, each one of which is also involved in the other. This explication of the two words we shall hereafter establish with greater exactness. Now, although in other passages in which he employs the terms, the Apostle may only intend one or other of these significations, still it might be anticipated, that in that before us, where

the object is to delineate in contrast the domains of sin and light in their full extent, ζωή and θάνατος are to be taken in their largest sense. Where there is no sin, there does the ζωή reign in its whole expansion. Where sin exists, there the θάνατος appears in all its multifarious modifications, and the consequences which it entails. Even the text, Gen. ii. 17, is applied by the Rabbins to death, in its most comprehensive import. Sepher Ikkarim, b. 4, c. 41. "The מות is repeated, in order to show מיתת הנפש ומיתת הגוף."

It now remains to explain ἐφ' ᾧ πάντες ἥμαρτον, whereby it will likewise be brought to light in what way the διελθεῖν, (which Luther renders happily, by a German word, meaning *to penetrate*, De Wette, less happily, *to go over*,) has taken place. For reasons which shall be produced forthwith, we understand ἐφ' ᾧ in the sense of the Hebrew באשר *in as much as, because that*. So that the Apostle adduces the fact of men being sinners as the reason why death also manifested itself among them. The thought, accordingly, lies in this, that ἁμαρτία and θάνατος are correlatives, and stand necessarily connected together as cause and effect, so that neither can be supposed without the other. Now, in consequence of the reciprocity between evil and sin, as the latter came upon all, the former necessarily did the same.

With respect to the word ἁμαρτάνειν, it may either indicate more the commencement of sin, *i. e.* the becoming sinful or guilty, in which sense it corresponds in the LXX. with the Hebrew אָשָׁא, or it may rather denote *sin in its course*. The latter is the mean-

ing most commentators adopt, from the supposition, that the justice of God is better vindicated when *θανάτος* is reckoned only the consequence and punishment of the sins of the individual. Hence Theodoret: οὐ γὰρ διὰ τὴν τοῦ προπάτορος ἁμαρτίαν, ἀλλὰ διὰ τὴν οἰκίαν ἕκαστος δέχεται τοῦ θανάτου τὸν βρῶν.<sup>1</sup> Whether, in a doctrinal point of view, any advantage be really gained in this manner, seeing it must still be acknowledged, that without Christ man is destitute of all ability to conquer the inborn propensity to sin, we do not at present enquire, but merely observe, that a comparison of the 18th and 19th verses affords ground for preferring the former of the two interpretations. For, while it is there left entirely out of view, what part the individual himself may have contributed, the sinfulness of the entire race is represented as standing in immediate and causal connection with the sin of the first man. Now, if from these passages, we judge of the present, it might perhaps be questioned, whether doctrinal partialities have not introduced something foreign into the Apostle's train of thought, when it is contended, that by the *ἡμαρτον*, the self-determining principle in man is brought into view. More consentaneous with the circle of ideas, which the Apostle here develops, is the interpretation given by the Reformers, and with certain modifications, thus stated by Usteri: (Entwicklung des Paulinischen Lehrbegriffes, s. 18.) "Of any other connection than that of the identity of human nature,

<sup>1</sup> Because each man for his own, and not for the sin of Adam, comes under the decree of death.

and consequently the transference of its sinfulness to all posterity, no intimation is given. For even the statement, v. 19, διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, declares nothing more than that, in the sinfulness of Adam, which first manifested itself as actual and deliberate sin, by the transgression of a positive commandment, the sinfulness of the human nature entire was brought to light, and that in the sin of the first of the race, the sinfulness of all the rest was already implied, and by it brought about and necessitated." Augustine: (De verbis Dom. Sermo. 14.) Quod in Adam fuit culpæ non naturæ, nobis propagatis jam factum est naturæ.

Having thus found the import of the text, we now subjoin some discussions upon particular points. And first, with respect to the sense of θάνατος. As in general, the Old Testament comprehends, at least in germ, the truths of the New, it should not appear extraordinary, that the peculiar meaning of certain terms in the latter are also found in an initial form in the former, and in the apocryphal books. חיים, denotes in the Old Testament the *aggregate of all good*, מות, of *all evil*. We have an instance in Moses' declaration, Deut. xxx. 15, ראה נתתי לפניך היום את החיים, ואת הטוב ואת המות ואת הרע, which phrase returns, Jer. xxi. 8, Ecclesiasticus, xv. 17. This life man finds in following the Divine commands, and hence in holiness. Prov. xi. 19, "As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." Wisd. of Sol. xv. 3: Τὸ γὰρ ἐπίστασθαι σε ὁλόκληρος δικαιοσύνη, καὶ εἰδέναι τὸ κράτος σου ἔιζα

θανασίας. Com. Proverbs iv. 13; vi. 23; x. 17: xii. 28. Baruch iv. 1. True life is, hence, properly with God, Ps. xxxvi. 9. and in the state of saints, after death, so Ps. xvi. 11. Wisdom, v. 15, Δίκαιοι εἰς τὴν αἰῶνα ζῶσι, καὶ ἐν κυρίῳ ὁ μισθὸς αὐτῶν. The blessedness of the good in the world to come, is, indeed, expressly called חַיִּי עוֹלָם, Dan. xii. 2. We may compare the way in which אֵוֶן and חַשָּׁךְ are used, which, as the Dictionaries shew, mean in like manner, *happiness* and *misery*, *good* and *evil*. But, above all, the beautiful passage, Ps. xxxvi. 19, "With thee is the fountain of life, and in thy life shall we see light." We also meet with the expression in the same sense in Philo, with whom, however, it is mixed up with Platonic ideas: (De Post. Caini.) τοὺς μὲν οὕτως (ἀσεβῶς) ἀποθανόντας ἢ ἀθάνατος ἐκδέχεται ζωὴ, τοὺς δὲ ἐκείνους ὁ αἰδιὸς θάνατος. Generally, indeed, the practice of denominating happiness, and more expressly spiritual happiness, *life*, and on the other hand, misery, but chiefly that kind of it which springs from moral evil, *death*, together with those more profound views, according to which, virtue and felicity are considered as a manifestation of the life in God, was borrowed from the east by several of the Grecian sages, viz. Pythagoras, Plato, and Heraclitus, who speak of a θάνατος of the soul in this life, and of an ἀναβίωσις in the next. See Plato, Gorgias, ed. Heind. s. 156, Annot. Also Phædo, ed. Wytténb. p. 142, 165. The Rabbins also retained this use of the words. In the Talmud, Tr. Berachoth, c. 3. the חַיִּים, Eccles. ix. 5, is expounded by צַדִּיקִים, and the מָתִים by רָשָׁעִים.

In **שע נחשב כמה** s. 20, col. 3, it is written : **רעהו כאשר ערשה תשובה נעשה וזו**. In the work **אמשיח** the author, Elias de Widas thus speaks, "He who repents, weeps and says to his soul **איך המיתותיך** for he has brought it from the place of life to the place of death. All his life long he mourns, **על שהמית נפשו**.' We come now to the New Testament. Here by almost all the different writers, the words **ζῆν** and **ἀποθνήσκειν**, **ζωή** and **θάνατος**, **ζῶν** and **νεκρός** are employed in the emphatic metaphorical sense of *life in God*, and *life without God*. Most commonly, it is true, by John and Paul, Matt. viii. 22; Luke x. 28; Luke xv. 32; John v. 24, and many more. 1 John iii. 14; 2 Cor. ii. 16; Rom. vi. 21, vii. 5, 24, viii. 2, 6; 1 Tim. v. 6; Rom. vii. 9, viii. 13; Eph. v. 14; James i. 15, ii. 17, 20, and numerous others. Now Christ is represented as He who brought the true **ζωή** to light. But as fellowship with him is first rightly enjoyed in the state hereafter, and, consequently, as the **ζωή**, in its full extent, does not commence until that is reached, the life to come, is emphatically styled **ἡ ζωή**, (see above at v. 10, and below at v. 18,) and more particularly **ἡ ζωή αἰώνιος**. According to this view, the life of the believer, in the future world, and that in the world that now is, are not specifically different, but form a progressive series; and hence **ζωή**, as at v. 18 below, and **ζωή αἰώνιος**, as at John v. 24, frequently comprehends both. Again, on the other hand, with respect to **θάνατος**, should we comply with the analogy we have just explained, it would, when used antithetically to **ζωή** in the sense of **ζωή αἰώνιος**, denote *the life of misery and separation from God hereafter*. Now

into the conceptions formed by the Apostles of the future state, the idea of a definite locality always entered as a substratum. The ζωή was in the οὐρανός or in the ἄνω Ἱερουσαλήμ. Hence it is not an improbable opinion, to which Dr. Bretschneider in particular, has in modern times called the attention, viz. that the Apostles conceived the Old Testament School to be the place into which all are conducted, who do not receive life by fellowship with Christ. It must be confessed, however, when they speak upon the subject, the idea of locality is left in the shade, and it is that of the condition itself which predominates. This condition is one of misery, but more of a negative kind arising from deprivation. Rev. xx. 6 and 14, xxi. 8, we read of a θάνατος δεύτερος, and that seems to denote the condition of proper and positive wretchedness, which follows the period of existence in the School.

The καὶ οὕτως can be understood in two ways. Οὕτως may be equivalent to ὡσαύτως, and then the similarity expressed between the subject of the second with that of the first member of the verse will consist in this, that as the first man constituted the ground for the existence of sin and death, so did he also for their propagation. Thus Seb. Schmid. Or the comparison may perhaps lie in this, that, as in the case of Adam, sin was the condition of evil, it is so likewise in all that follow him. On that supposition, it ought to be translated: "And after the same manner sin passed upon all, seeing that all are sinners." It is, however, far more conformable to the use of the language, especially as οὕτως is preceded by καί, to consider it as the particula consecutionis. So

**Erasmus:** *Atque ita factum est.* In this view it refers to the intimate connection of all the individuals with the head of the species, which in every member of the race, necessarily entails that discord manifesting itself inwardly as sin and outwardly as evil. The same thing is also very pointedly expressed by διήλθεν. The meaning, accordingly is: "In consequence of sin and evil being brought forth in the instance of the first man, they have also passed upon all who belong to the race."

'Eφ' ῥ̃ is in the old Latin version rendered in quo; and it was upon that translation that Augustine founded his doctrine of imputation. Accordingly, it has been retained by the great majority of Catholic expositors, and among the Reformers by Beza, Calixt, Erasmus, Schmidt, Calov, Raphelius and others. **Augustine:** (*Op. imp. c. Jul. Pel. l. v. c. 12.*) *Fuerunt enim omnes ratione seminis in lumbis Adam, quando damnatus est, et ideo sine illis damnatus non est; quemadmodum fuerunt Israelitæ in lumbis Abrahæ quando decimatus est, Ep ad Heb. 7.* Also (*De pecc. mer. et rem. l. 3, c. 7.*): *In Adam omnes tunc peccaverunt, quando in ejus natura, illâ insitâ vi qua eos gignere poterat, adhuc omnes ille unus fuerunt.* So likewise Origen and Ambrose. Augustine proceeded upon the realist view, that God did only ONCE CREATE, placing the whole of each species in the first individual, so that all subsequent existence is nothing more than the manifestation and development of what has a previous being. Inasmuch then as at the first, the man Adam was when he fell, both individual and species, the species also fell in him. Acute expositions

of this view, and a philosophical application of the Aristotelian principles de universalibus in re to the doctrine of imputation, are to be found among the schoolmen, *e. g.* Anselm and Odoardus, in *De peccato originali*. There are, however, strong objections to such an interpretation of ἐφ' ᾧ: 1st, The antecedent ἄνθρωπος is much too remote. So early as by Augustine it was remarked, (*Contra duas Epp. Pell. l. iv. c. 4*) that one might be tempted to refer the relative to the preceding substantive θάνατος. The sense would then, however, be obscure. 2d, When ἐπὶ governs the dative, it has not the meaning of *in* but *upon*. And hence in the passage cited by Origen and Augustine as parallel, Heb. vii. 10, there stands not ἐπὶ but ἐν τῇ ἰσχυρί. Grotius suggests another meaning of ἐπὶ, viz. *through* or *by occasion of*. This is agreeable to the usage of the language, (see Luke v. 5 ; ix. 48,) but owing to the false reference of the relative cannot be sustained; it is, moreover, founded by Grotius on his peculiar interpretation of ἡμαρτον, which see below. Cocceius understands it in the sense of *with, together with*, and quotes as authorities ἐπ' ἐμοὶ μεираλίῳ τοῦτο γέγονεν. ἐτελεύτησεν ἐπὶ δυοῖ παισίν. There, however, it is merely a particle denoting time, which it cannot be in the declaration of Paul. It would be easier to defend the rendering of it post, *after the precedent of Adam*. See Matthias' Gram. In which case, the clause would either express the Pelagian view of sin, viz. That it is the imitation of Adam's transgression, (as if there could be imitation without similarity of disposition,) or it is idle and nugatory. Upon these grounds,

we have interpreted *ἰφ' ᾧ* in the sense of *בְּאִשָּׁה* following the example of the Syriac, Theodoret, Erasmus, Vatablus, Luther, Calvin, and many others. It has the same meaning, 2 Cor. v. 4; Phil. iii. 12. As has probably also even *ἐν ᾧ*, Rom. viii. 3; Heb. ii. 18.

There is still another way of understanding *ἡμαρτον*, upon which we have not as yet touched. Chrysostom, Theophylact and Grotius, take it metonymically for "have suffered the penalty of sin," "are treated as sinners." Chrysostom: *Ἐκείνου πεσόντος, καὶ οἱ μὴ φαγόντες ἀπὸ τοῦ ξύλου, γεγονάσιν ἐξ ἐκείνου πάντες θνητοί.*<sup>k</sup> Now, there can be no doubt, that in many a connection it might be justifiable to interpret *ἁμαρτάνειν* in this manner; here, however, there is the objection against it, that *ἁμαρτία* in a different sense occurs before, to which *ἡμαρτον* obviously refers.

In conclusion, it deserves also to be taken into consideration, that when the Apostle here teaches that all evil has its source in sin, and all sin in that of the author of the human race, he by no means propounds an entirely new doctrine. It is substantially contained in the 3d chapter of Genesis, and is frequently declared in the Apocrypha, Wisd. of Sol. ii. 23, 24; Ecclesi. xxv. 24. It has likewise been handed down in the exegetical tradition of the Rabbins, among whom, for example, are to be found such sentiments as the following. The Targum, on the text, Ecclesiastes vii. 29. "God hath made man upright," observes: "But the serpent and the woman seduced

<sup>k</sup> After his fall, even they who eat not of the tree have all through him become mortal.

him, and caused death to be brought upon him and all the inhabitants of the earth." And on Ruth iv. 22, when relating that David's father was also called **שׁוּן** it adds, "Jesse lived many days, until the counsel, which the serpent gave to Eve, was called to mind before God. In consequence of this counsel all men upon the earth are obnoxious to death." To the same purpose are the words of R. Shemtob (died an. 1293,) in the Book Sepher Haemunoth. "In their mystical commentaries our doctors say, that if Adam and Eve had not sinned, their descendants would not have been infected with the propensity to evil; their form would have remained perfect like that of the angels, and they would have continued for ever in the world, subject neither to death nor change." Bereschith Rabba, a mystical commentary upon Genesis from an early period of the middle ages, par. 12, 14. "Although created perfect, yet when the first man sinned, all was perverted, and shall not return to order until the Messiah come." R. Mosche of Trana in the 15th cent. (Beth Elohim, f. 105. c. 1.) "The whole world sinned the same sin with Adam; for he was the whole world." R. Jacob: (Neve Schalom Tract 9. c. 5, fol. 160, 2.) "As the first man was the one that sinned, so shall the Messiah be the one to do sin away." R. Mayer Ben Gabbai in Avodath Hakkodesch, f. 52, says: "Adam by his fall opened a fountain of impurity, so that uncleanness and poison have overspread the whole world." On the opinions of the Rabbins, see Snabelii Amœnitates Typicæ et Emblematicæ, the first treatise, Sommeri Theologia Soharica, p. 23 and 24. Schöttgen on this passage,

and Wetstein on chap. v. 14. On the other hand, however, there were numerous learned Jews who contended, on the contrary, that not only the death, but likewise the fall of Adam, was the inevitable consequence of the constitution of his nature, and that God implants a principle of evil in every individual. See Vitringa, *Observ. Sacræ*, l. 3. ch. 8 and 9. Süsskind in the *Magazin für Dogma. und Moral.* st. 13. Bartolucci, *Bibl. Magna Rabbinica*, v. ii. p. 47 sqq. In a peculiarly glaring manner is the doctrine expressed in the passage, *Bereschith Rabba*, par. 28, p. 30. Col. 3, where God is made to say, "It distresses me that I have created them with the Yetzer Hara, (the propensity to evil.) Had I not done so, they would not have rebelled against me." It is to the views of these Hebrew scholars, that Vitringa and Süsskind appeal in support of their opinion, that the Apostle did not derive his doctrine from the creed of Jewish theologians. It must not be overlooked, however, that the Rabbins, who contended that God implants evil in every man at birth, do not on that account suppose it unconnected with Adam; they merely speak as Creatians. Calvin in his *Institutions* expresses himself in a way equally obscure, endeavouring, along with the doctrine of Creatianism, to demonstrate upon this subject a connection between our sinfulness and that of our first parent. The opinion, on the contrary, that even the first man was created with the יצר הרע is not to be found among orthodox Jews, but was only held by Emanatistical Kabbalists, who look upon evil as a negation, or those imbued with platonism, who give it an origin in mat-

ter, and consequently also consider it as a negation. We may instance Moses Maimon, R. Jehuda Levita, and others. Comp. the learned treatise of Ammon, Nova Opusc. De vestigiis theol. Jud. in Ep. ad Rom. where other authorities are likewise quoted.

V. 13. This and the following verse constitute an explanatory supplement, and may be regarded as parenthetical. The γὰρ shows that the writer means to justify some previous statement. The nearest proposition is, That by virtue of the connection between ἀμαρτία and θάνατος, (of which latter a single aspect only is brought to view, viz. the transition, by bodily dissolution, into the realm of spirits,) as cause and effect, in the case of the first man, the same had passed upon all. In confirmation of this, what does the Apostle say? He speaks of a twofold ἀμαρτάνειν, the one ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, the other taking place μὴ ὅντος νόμου. The first, accordingly, is such as is committed contrary to a distinct command. With respect to the latter, he affirms that, in a certain sense of the word, it is not imputable. Notwithstanding of this, however, death has exercised its dominion over the persons who were guilty of it. If then, from these premises, we draw a conclusion, it can scarcely be any other than That θάνατος is the natural consequence of the sinfulness which has been transmitted from the Founder to all the individuals of the species, precisely as is expressed in ver. 17. Now that is a conclusion which obviously goes to confirm the foregoing proposition; for it proves That the general basis of the θάνατος and ἀμαρτία lies in the author of the race. And this it is here the chief design of the

Apostle to show, in order thereby to establish, as an antistrophe, How, in like manner, the general basis of the *ζωή* and *δικαίωσις* lies in Christ. Usteri, Entwick. des Paul. Lehrbeg. s. 26: "Sin is not imputed so long as man has no law, that is, Man does not feel the evil consequences of his sin as a punishment, so long as he does not recognise sin to be what it is; he is a *τέκνον ἐργῆς*. God's law of nature connecting together evil and sin, goes of itself into execution against him. So that then it may be said *ὅσοι ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται*. Not that this condition is at all better than the opposite one, *ὅσοι ἐν νόμῳ ἤμαρτον διὰ νόμου κριθήσονται*. For, on the one hand, excepting only the state of childhood, it is founded upon a total obduracy *πώρωσις*, and upon the other it constitutes what is properly the *βασιλεία τοῦ θανάτου*, Rom. v. 14, where the sum of all evil has fixed its seat, and exercises unbounded lordship. This non-imputation, however, does by no means do away guilt, for the Apostle has beforehand expressly proved that men are *ἀναπολόγητοι*. But in the state of sinfulness now become habitual, guilt does not reach the individual so much as the historical whole."

We might here also, perhaps, take exception, if not to the thing proved, at least to the mode in which the Apostle proves it, viz. inasmuch as he at once assumes as granted, that without a positive precept, there can be no *ἐλλογῆσθαι*, although he has already asserted in chapter second, that the heathen shall be judged according to the *νόμος γραπτὸς ἐν τῇ καρδίᾳ*. It cannot be denied, however, that in proportion to the degree in which this inward *νόμος* has been obliterated, the special

responsibility of the individual (provided always he has not himself been guilty of blunting his moral sense) is diminished. And what idea can we form of the ἀνοχη, chap. iii. 26, with which God overlooked the χρέονι τῆς ἀγνοίας, if it do not presuppose a withdrawal of special accountability? Quite analogous is the declaration of Christ, John xv. 22. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς ἁμαρτίαν οὐκ εἶχον. Although, therefore, it may be said, that man theoretically, or as belonging to the world of intelligences, can and must be judged according to the entire law, and so condemned as absolutely guilty; still, however, as regards his historical existence, and considering him as belonging to the actual world, we can deem him only in a limited degree responsible, Mat. xi. 21. In this way might we find a satisfactory side from which to consider the declaration of the Apostle. This view of the passage, Schott, in his Opusc. t. 1, has defended with great doctrinal impartiality. Still, however, it may be questioned, whether we ought not to prefer, to the one stated, another exposition, which at least creates no difficulties with reference to the declaration of the Apostle we have now discussed. It might be said, that he here anticipates verse 20th. He imagines to himself an opponent starting the objection, that although all men may be regarded as sinners, yet as sin can only exist where there is a positive law, it cannot be ascribed to those who lived prior to Moses. In opposition to this, however, the Apostle has now shown, that even over these persons, the θάνατος had reigned; and hence, in so far sin must necessarily be presumed in

them, even although it might have arisen in contrariety only to an inward law. That the outward law had been added, merely to subserve the ἐπίγνωσις τῆς ἁμαρτίας. In this manner do Photius, among the ancients, and several others whom Chrysostom mentions and confutes, Schöttgen and Koppe expound the passage. The words of Photius are as follows : Εἰπὼν ἐφ' ᾧ πάντες ἡμαρτον, ἵνα μή τις εἰπῇ, καὶ πῶς ἦν ἁμαρτεῖν νόμου μὴ ὄντος ; οὗτος γὰρ σὺ ἀνωτέρω ἔφης ὅτι οὐκ ἔστι νόμος, οὐδὲ παραβάσεις. παραβάσεως δὲ μὴ οὔσης οὐδὲ ἁμαρτία δηλονότι. πῶς οὖν διῆλθεν ὁ θάνατος εἰς πάντας, ἐφ' ᾧ πάντες ἡμαρτον ; ἵνα οὖν μὴ ᾗ τις λέγων τοῦτο, παραλαβὼν λύει τὴν ἀπορίαν, καὶ φησὶν, ὅτι ἦν καὶ πρὸ τοῦ νόμου· ἐπράττετο γὰρ, καὶ τὸ πραττέμενον οὐκ ἔστι μὴ γενέσθαι.<sup>1</sup> Œcumenius adds : ὅρα δὲ τὴν ἀσφάλειαν τοῦ Ἀποστόλου, ἵνα μὴ δόξωμεν λοιπὸν ἀδικεῖσθαι, δι' ἄλλον ἀποθνήσκοντες, εἶπεν, ἁμαρτία ἦν ἐν κόσμῳ, εἰ καὶ μὴ ἐλογίζετο. τοιγαροῦν οὐ μόνον διὰ τὸν Ἀδὰμ, ἀλλὰ καὶ διὰ τὴν ἁμαρτίαν ἀποθνήσκομεν.<sup>m</sup> As far as the language is

<sup>1</sup> To what the Apostle had said about all having sinned, some might perhaps reply, How could sin be committed when there was no law ? Even you yourself declare in the sequel, that where there is no law neither is there transgression, and it is clear that without transgression there can be no sin. How then has death passed upon all, for that all have sinned ? That no one might speak thus, he takes up and solves the difficulty, declaring that sin existed even before the law, for it was committed, and what is done can never be undone.

<sup>m</sup> Behold the caution of the Apostle. Lest we should deem ourselves unjustly treated in being subjected to death for another, he says, that sin was in the world although it was not imputed. Hence it is not on account of Adam alone that we die, but likewise for sin.

concerned, there is certainly nothing to object to this explanation, besides, that the thought thus expressed is one by no means strange to the Apostle. The structure and position of the verse, however, will by no means suit such an interpretation. It is presumed that the Apostle means to refute a silent objection, viz. that anterior to Moses there was no sin. But looking to the proposition, as it stands, it has not at all the semblance of a refutation. Far more does the exegetical feeling constrain us to consider this first proposition as the major, and the 2d ἁμαρτία δὲ οὐκ ἔλλ. (ὃ, atqui) as the minor, to which the ἀλλ' forms an antithetic conclusion. Indeed, without an affirmative particle, such as ὅντως, or a comparative one, such as ὡσαύτως, it seems impossible to agree to that explanation. To this it must be added, that as the Apostle, verse 12, speaks of the mutual relation of the θάνατος and ἁμαρτία, and both are here again introduced, the train of thought would rather prepare us to expect some announcement with respect to their connection, and about the universality of the ἁμαρτία. The more so, that such an objection, as is supposed on the part of the Jew, has no great probability, inasmuch as it would tend to prove that the Gentiles, not being ἔθνη, were hence not ἀναπολόγητοι, whereas the Jew considered them as obnoxious to the κατάκριμα. And in fine, were any one to attempt to discredit the sense we have proposed, it might, perhaps, be possible on doctrinal grounds to elude it in the present instance. Not so, however, in verse 17, where it is plainly expressed. In fact, a large majority of expositors, even those who, from doctrinal partialities, would have wished to de-

side otherwise, although they have not viewed the reposition in the same precise light as we, have yet concluded from its entire disposition, that the Apostle means to point out our *θάνατος* as fundamentally noted in that of Adam. So Chrysostom, Theophylact, Grot., Limb., Bengel, Christ. Schmid, Michælis, and many others. According to their view, the imputation is of an outward juridical kind; which, however, the observation of Limborch is by no means sufficient to justify: *Non fuit quidem gratiosa Dei actio, sed severa, attamen neutiquam injusta. Non nimis injustum est, nocentem, cui alias fortassis pariturus sis, tractare ut nocentem, ac punire quia natus est ex parente magis nocente et pœnam insigniter merito.* Quite erroneous is the interpretation of those, Origen, Augustine, Thomas Aquinas, Melancthon, Beza, Cornel. a Lapide, and others, who imagine that St. Paul here speaks of the guilt of infants. The train of thought obviously contradicts such an application, as the judicious Calvin justly observes, and hence these interpreters see themselves obliged to have recourse to the most forced explanation of the terms. Augustine, Melancthon, and Theodoret, take the *ἄλγεα* in the larger sense of the word, as equivalent to the Hebrew *טל*, in which it includes the term in quo, and thus denotes the period from Adam to Christ. Augustine, Ep. 157, ad Hilarium, expounds: *Quia nec lex data per Moisen potuit regnum mortis auferre quod sola abstulit gratia.* Origen, Thomas Aquinas, and in occasional passages, Augustine, link the words *μὴ ὄντος νόμου* refer to the moral law, of which children are unconscious. Not only, how-

ever, do these expositions deviate from the natural sense of the language, but they make it difficult to see the connection between the 13th and 14th verses. Cornelius a Lapide has expressed it most clearly in the following terms: "You will object, that where there is no law, there can be no sin. As the men, however, in the interval between Adam and Moses died, it is obvious that they must necessarily have been sinners. And in case you may perchance insinuate that this is merely a proof of their peccata actualia, and not of the peccatum originale, I appeal to children, who although they had not offended against any positive Divine law, were also during that period subject to death. So also Beza.

We have still to notice another expedient of rather a violent kind, which many have adopted for removing the difficulties of this text. Instead of its common signification, they take *ἐλλογέειν* in the sense of *to regard, take to heart*. So Luther, in his Translation, Heumann and Camerarius, who has these words: Cum aperte proponeretur lex, clarum fuit peccatum, cum tacite, peccatum minus compunxit conscientiam. Heumann gives the connection thus: "The Jew might ask, how then can Adam's posterity have sinned, when the law of Moses was not yet given? Paul replies, For that very reason they sinned the more thoughtlessly, and therefore death also reigned." Against this we have to say, that *ἐλλογέειν* has no such meaning, and that it would be contrary to the use of the Greek language, to consider ἀλλὰ as an inferential particle.

V. 14. ἐβασίλευσιν. Photius: Τοῦτ' ἔστι κατ' ἐξουσίαν πολλήν ἐκράτησι, καὶ εἰς ἔννομον ἐξουσίαν ἐλλογίσθη αὐτοῦ ἡ τυραννίς, τῷ τε χρόνῳ σεμνυνομένη, καὶ τοῖς ἡμῶν ἀμαρτήμασι κρατυνομένη. Thus in Wisd. of Sol. i. 14, οὐκ ἔστι ἄδου βασιλειον ἐπὶ γῆς. So likewise, to denote the powerful efficacy of the θάνατος, the Rabbins use the verb **נָשָׂא**. (See Schotgen) Usteri, s. 18: "Upon all who did not possess a positive law, death has come, as a natural consequence, according to that δικαίωμα τοῦ Θεοῦ, Rom. i. 32, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν, or the connection which God has established between sin and evil. This condition, to distinguish it from that in which death might be considered as the positive penalty for transgressing the law, Paul here denominates a βασιλεία τοῦ θανάτου."

ἐπὶ τοὺς μὴ ἀμαρτήσαντας. Several Latin codices omit the **μὴ**, though Augustine confesses that in no Greek one is this done. Semler, who so often violently changes the text, judges that the Latin ought here also to be followed. Probably, the difficulty of interpretation, which is occasioned by the presence of **μὴ**, and of which even Origen and Ambrose complained, led to its omission.

ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ. **Επὶ** conjoined with a substantive in the dative, is used in place of the Hebrew **ל**, for the purpose of forming adverbs. Thus, the LXX., at Ps. xvi. 9, translate

<sup>a</sup> That is, lorded it with mighty power, and its tyranny was considered as a legitimate authority, being sanctioned by time, and confirmed by our transgressions.

לְבַבְךָ, ἐπ' ἐλπίδι, which is used in the same way, Acts v. 14. In Hebrew there would have stood in this place the substantive כְּדִמְךָ, which, in Daniel x. 16, is translated literally, ὡς ὁμοίωσις υἱοῦ ἀνθρώπου. The expression, accordingly, means ὁμοίως τῷ Ἀδὰμ παραβάντι. As this transgression of Adam's is put upon a parallel with that of the law of Moses, the aspect in which it is here to be contemplated, is his having broken a distinct and positive Divine law. The generalization, therefore, of Grotius is incorrect, who says: Solent graves transgressiones comparari transgressioni Adami, Hos. vi. 7. Equally unnatural is the application of the words made by those who think that in these two verses children are spoken of. According to them, children had not sinned like Adam, inasmuch, as even at birth they are already infected with sin and its guilt. Augustine, (Ep. 157, ad Hilar.) Quia in semet ipsis, cum jam nati essent, nec ratione adhuc uterentur, qua ille utebatur quando peccavit, nec preceptum acceperant, quod ille transgressus est, sed solo originali vitio tenerentur obstricti.

ὅς ἐστι τύπος τοῦ μέλλοντος. Paul still bore in mind that he was drawing a comparison between the Saviour and the fallen progenitor of the human race, which comparison he had begun with ὥσπερ. The parenthesis of verses 12th and 13th had caused him in some degree to deviate from it. Here, without remembering to connect it as a conclusion with ὥσπερ, he simply affirms the counterpart, and annexes it not by καὶ οὕτως, but, according to a Hebrew construction, by the relative ὅς. To μέλλοντος we must supply

Ἀδάμ; as in the same way, 1 Cor. xv. and xlv., Christ is denominated ὁ ἑσχατος Ἀδάμ.

τύπος from τύπω, *a copy taken by impression*, John xx. 25, τύπος τῶν ἡλῶν; and, hence, metaphorically an *image* or *type*. The Apostle had set out with the design of showing what extent of salvation and blessing had been procured for men by Christ. With this view, he had described the extent of ruin emanating from the original founder of the human race. Now, with that before his mind, the thought naturally suggested itself, that this First head of the race might be regarded as an image of the Second. Usteri: (s. 121,) “Adam and Christ, each the emanating point of a general and opposite life, the two poles, as it were, of humanity, that fly from each other, and attract the mass, 1 Cor. xv. 21, 22.” Even Rabbinical theologians advert to a certain relation betwixt Adam and the Messias. In the book Tseror Hamor, Sect. Bereschith, it is said “The secret of Adam is the secret of the Messiah.” The author of Neve Schalom has, moreover, b. ix. c. 5, 8, the remarkable statement: “The last Adam is the Messias, as it is written, He will be greater than Moses. It is also true, as is declared, He will be higher than the angels that serve God. Then shall be taken away the ancient sin which occasioned death. In his time shall be the resurrection of the dead.—God intended Adam to be immortal, but sin brought death. Thus the divine purpose has been accomplished in the King Messias, as in his counterpart, the first Adam.” Untenable are the explications of others, who, as Bengel and Hombergk supply χρόνου, and make the sense, “He was the type of the

time to come," for it is evident from verse 15th, that the Apostle has spoken of a comparison between Adam and Christ; or who take μέλλων absolutely, like ὁ ἐρχόμενος, to signify *the Messias*, which it would be impossible to establish by parallel passages; or, finally, who supply an indefinite neuter, "the type of future events," like Erasmus and Christ. Schmid. Against which exposition there lies the same objection as against that of Bengel.

V. 15. Scarcely has the Apostle expressed how Adam represented in outline what was done by the great Redeemer, than the thought occurs that the work of Christ is unspeakably greater. Accordingly, he now seeks to show, by a comparison of the diametrically opposite influences respectively exercised by these two personages, that while they exhibit great equality, in respect of what is positive, they still differ very widely in degree. With much precision Bengel remarks: Adam et Christus secundum rationes contrarias conveniunt in positivo, differunt in comparativo. In substance the influence proceeding from Adam is sin and destruction; that from Christ, holiness and felicity. The equality in the positive, consists in this, that both kingdoms originate in a single person, the first Adam and the second, being each the head and founder of an entire race. The comparative difference, according to v. 16, is, that when Adam fell, he had before him a pure, uncontaminated progeny, upon which his sin operated so perniciously as to constitute them all sinners. On the other hand, Christ has the entire race, with its innumerable sinners, before him, and, by his perfect obedience, not only does away the

whole consequences of that original sin, but restores afresh the δικαίωσις ζωῆς, i. e. the justification which brings along with it a perfect, divine, and blessed life. See on this subject the acute Treatise of Süsskind, in Flatt's Magazin für Dogmatick und Moral, Bd. xiii. s. 86, and the admirable Paraphrase of Usteri, s. 122. Photius says well: "There are three things to be noticed in the subjects here brought into comparison, a certain resemblance, a certain opposition, and an excess in the point of similarity. The opposition lies between sin and sinlessness, enmity to God, and reconciliation with him, condemnation and justification, ruin, offence, and death, and salvation, life and resurrection. These are opposite. The similarity again consists in that, as by one man these evils fell upon all, so also by one man came the blessings upon all. And as to the excess, it is, that whereas with regard to the evils, the many co-operated with the one in order to become partakers, with respect to the blessings, this was not the case; but the free gift came by Christ singly and alone, so that even as regards the point in which the two agree, there is excess and superabundance upon the one side. Moreover, not only were the evils introduced by Adam taken away by Christ, but the better things substituted in their place."

In this 15th verse, the Apostle does not as yet state the inequality in the case, but only directs our attention to the fact, that *a priori* grace might be expected to operate in a far richer way than sin. Incapable of deducing any clear meaning from these words, some commentators make them an interrogation. By that means, however, ἀλλὰ would lose its

true signification, and become a mere *formula transeundi*. So Schöttgen and Heumann. Others conjoin with the negative some sort of limitation, such as κατὰ πάντα τρόπον; but to say nothing of other objections, the subsequent εἰ γὰρ is a sufficient one of itself. Παράπτωμα. Beza: Sic dicitur ipsa Adami ruina, unde manat ἡ ἀμαρτία, id est, tum reatus ille, tum corruptio in omnium hominum naturâ hærens. Χάρισμα. This term is chosen by Paul in place of δικαίωμα which would have been the strict doctrinal expression. The γὰρ is a note of explication, *to wit*. Οἱ πολλοί. The article here has a retrospective reference, meaning *the vast multitude of mankind*. It is hence to be considered not as comparative, but absolute, according to Augustine's observation (l. vi. c. 12. Cont. Jul.): Multi constituti sunt peccatores, i. e. omnes, qui reverâ sunt multi. The Father here alludes to the impropriety there is in Pelagius appealing to this passage, and in the Socinians to this word, in order to prove that all men have not been sinners, but those only who imitated Adam. Ἀπέθανον. It is manifest, both from the antithesis and the connection, that here ἀπέθανον is not used simply in the limited signification of corporeal death, but comprehends the θάνατος in its widest extent, viz. the sense of guilt, physical evil, and the future consequences of sin. Ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ, is best taken as a Hendyadis for ἡ δωρεὰ τῆς χάριτος, which is but another name for the δικαίωμα obtained through Christ. Ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου. The article τῇ here shews that the genitive τοῦ ἑνὸς ἀνθρώπου is to be construed not with δωρεὰ but with χάριτι. That genitive, however, is suscep-

tible of different significations. *Χάρις* may mean the *favour in which Christ stands with the Father*, and by which he obtains the love of God for us. This is its most improbable signification. Or the genitive may here denote the subject, *the grace which Christ manifests towards us*. Such is the opinion entertained by the majority of commentators, but who yet regard Christ only as the channel of communication. Thomas Aquinas : Sic enim a Deo gratia in multos effunditur ut eam per Christum accipiant. Or in fine, the genitive may be considered objectively. *The grace of God*, which through and in the redemption of Christ is imparted to us. This interpretation of Erasmus coincides best with the train of thought. *Ἐνός ἀνθρώπου*. Paul calls Christ *ἄνθρωπος*, because, in respect of his pure humanity he was the founder of a new race ; and as the chief point of similitude between him and Adam is, that from both, as progenitors, there emanated respectively, blessings on the one hand and misery on the other, he expressly annexes the *εἰς*.

V. 16. That which the Apostle had only generally premised in the foregoing verse, he now states with greater exactness, viz. in what consists the formal difference between the effects entailed by Adam and those by Christ upon their respective offspring. Erasmus : Siquidem perniciēs sic est orta, ut unius peccatum in omnes posteros propagaretur, atque ita tandem omnes redderet obnoxios ; contra, Dei beneficium sic confertur, ut universa omnium delicta jam agglomerata, jam confirmata, semel Christi morte aboleantur, neque solum aboleantur admissa, verum

etiam justitia gratis conferatur. Chrysostom: Καί τί ποτέ ἐστὶ τοῦτο τὸ λεγόμενον; ὅτι τὴν μὲν θάνατον καὶ τὸ κατὰκριμα ἴσχυσεν ἁμαρτία μία εἰσενεγκεῖν ἡ δὲ χάρις οὐ τὴν μίαν ἐκείνην ἁμαρτίαν ἀνέτλε μόνον, ἀλλὰ καὶ τὰς μετ' ἐκείνην ἐπεισελθούσας.<sup>ο</sup> Highly expressive are the words of Pelagius: Quia non invenit Adam multam justitiam, quam suo exemplo destrueret, Christus autem gratiâ suâ multorum peccata dissolvit. From this clause, Melancthon beautifully points to the consoling truth, that in the individual, grace uniformly brings to the contest with sin not only equal but superior forces, so as both to annihilate its consequences, and establish an opposite reign. Nothing but a misapprehension of the whole context could have led some, as *e. g.* Heumann, to make this sentence interrogative, quasi: "And is it not the same with the gift of grace as it is with sin?"

The Codices D. E. F. G. the Syriac, the Vulgate and the Latin Fathers, all read ἁμαρτήματος in place of ἁμαρτήσαντος. And a variety of evidence, both internal and external, support this reading. The meaning then becomes, "We are not, however, to suppose, as if the redemption came in consequence of one transgression." The clause would be self-contained, and διὰ πολλῶν ἁμαρτησάντων becomes the antithetic member. But to say nothing of other reasons, such a use of οὐχ ὥς would be too anomalous, inasmuch as we uniformly find it employed in drawing a comparison, and follow-

<sup>ο</sup> What means this saying? It is, that one sin availed to introduce death and judgment, but grace not merely took away that single transgression, but those also which followed after it.

ed by a corresponding οὕτω. It is more probable, that ἀμάρτημα has been interpolated, partly to increase the analogy with παράπτωμα in verses 15 and 17, partly in consequence of the subsequent ἐξ ἑνός, to which it is necessary to supply παραπτώματος, and that ἀμαρτήσαντος, the more difficult reading, is nevertheless the more correct. After ἀμαρτήσαντος there fails a substantive answering to the δώρημα in the comparison. The vivacity of Paul's mind may have led to it's omission. Expositors supply either something perfectly indefinite, as Beza and Piscator: illud quod introiit, or as Michaelis the "consequence of sin," or more definitely, "that precise consequence of sin here opposed to the χάρισμα, which is κῆρυμα. So Wolf and others. This is the most natural way, seeing that τὸ γὰρ κῆρυμα only resumes the former subject of the Apostle's thoughts. Accordingly, there are here four points of contrast, 1st, the agents; the one transgressing, the other fulfilling the law. 2d, The actions performed; that of the former, which was a single sin, that of the latter, which concerned numerous sins. 3d, The consequences of what they have done; in the one case, the objective sentence of condemnation, κῆρυμα, which embraces all connected with Adam, and is manifested by the sense of guilt, and in the other case, the objective forgiveness, χάρισμα, of all united with Christ, which appears, subjectively, as cheerful confidence towards and peace with God. In fine, the issue of that sentence of condemnation, viz. objective damnation, which, subjectively, displays itself as misery in all who are involved with the first sinner, κατὰ κῆρυμα, and the issue

of the gracious gift of forgiveness, even the objective pardon of believers *δικαίωμα*, manifested in the subject as perfect holiness, and hence also bliss. In the interpretation of these statements, we must take special care to discriminate between subjective and objective. These cannot indeed be separated in the concrete; for man has nothing subjectively divine, but what he derives from him who is so objectively, and what God says with respect to man is like all divine volition, an operation. His word is deed. What he wills with reference to us is an effect within us. In the language of Paul, who always speaks from the life, from direct intuition, these things are not unnaturally disjoined. The expositors who seized exclusively the one or the other view, have never been able to arrive at perfect perspicuity. *Κεῖμα* is therefore the *objective sentence of rejection*, which, in virtue of the holiness entering into the conception of the divine character, God must pronounce upon all who coincide in the bias of their will with Adam. The discovery or revelation of this sentence of rejection on the part of God, is subjectively the sense of sin in man. Rejection issues in damnation, which is manifested in and upon man as misery.

τὸ μὲν γὰρ κέριμα ἐξ ἐνός. To the ἐνός we must not here supply ἀνθρώπου, as is done in the Æthiopic version, and by Louis de Dieu. For πολλὰ παραπτώματα, which immediately follows, is contrasted with it. Besides, when *man* was mentioned at the 12th verse as a sinner, διὰ and not ἐξ, was the preposition made use of. It would be better to supply παραπτωμάτων, and regard ἐνός as the genitive masculine, and then to

consider πολλῶν as in the same case and gender, which is what Le Dieu proposes. In defence of this, we might appeal to the δι' ἑνὸς ἁμαρτήσαντος, or in v. 17, to the τῷ τοῦ ἑνὸς παραπτώματι. The meaning would thus be left the same, and only the point of comparison slightly modified. Bengel: unus lapsus, unius hominis, multi lapsus, multorum. The εἰς has here another signification, than in the ἐκ in ἐκ πολλῶν παραπτωμάτων. It states the cause, *by*. Michaelis: *in consequence of sin*.

εἰς κατάκριμα. The verb ἐγένετο is to be supplied. The εἰς, as in Hebrew, shews what a thing becomes. The κατακρίνειν is the effect of the κρίνειν, wherever wickedness exists, 1 Cor. ii. 32.

Δικαίωμα denotes objectively the *act of justifying*, subjectively the *condition of being obedient to the law, i. e. perfect holiness*, which condition, in respect of the objective announcement, is the beginning, and in respect of the subjective realization, is the end of redemption. In Baruch ii. 17 and 18, δικαίωμα and δικαιοσύνη stand parallel to each other in the sense of *obedience to the law*. At the 18th verse, below, we have instead of it, δικαίωσις ζωῆς, *justification which brings divine life with it*. This justification is wrought out by the δωρεὰ δικαιοσύνης.

V. 17. corresponds with the 15th, inasmuch as it expresses generally, how it might have been expected from divine grace, that its efficacy would be more powerful than that of sin. But whereas, at v. 16, the sinner's state was described more objectively, *i. e.* in his relation to the divine holiness, or according as he must appear in the eyes of God, here the Apostle

rather describes him subjectively, or as he is in himself, *i. e. his misery*, and at once places in juxtaposition the blessedness of the man who is, and the wretchedness of him who is not redeemed. Calvin beautifully paints this contrast of the two kingdoms, entered the one by birth, the other by regeneration: *Ut misera peccati hæreditate potiaris, satis est esse hominem, residet enim in carne et sanguine; ut Christi justitiâ fruaris, fidelem esse necessarium est, quia fide acquiritur ejus consortium.*

*ἔβασίλευσεν ὁ θάνατος.* There is elevation in the thought of Bengel: *Sermo præteriti temporis ex œconomîâ gratiæ respicit in œconomiam peccati, ut mox regnabunt futurum ex œconomia peccati prospicit in œconomiam vitæ et vitæ perennis.*

*περισσείαν τῆς χάριτος.* Wherein this consists, is expressed by the *ὁπωρεὰ τῆς δικαιοσύνης*, which immediately follows. By fellowship with Christ, man becomes a partaker of the *πνεῦμα* and thereby of the *δικαιοσύνη*, which subjective *δικαιοσύνη* is the effect of acceptance of the objective announcement of it. This *δικαιοσύνη* is subjectively the *ζωή* of God in man; its issue is yet to come in eternity. See Com. on v. 12, John iv. 14. See also verse 18, the *ζωή*, v. 19, the fut. *κατασταθήσονται*, v. 21, *εἰς ζωὴν αἰώνιον*, chap. vi. 21, *τὸ τέλος ζωῆς αἰώνιος*. Hence it is that the Apostle uses the future *βασιλεύουσι*. The *βασιλεύειν* of Christians in the life to come denotes the higher degree of perfection in power to which, with their forerunner Christ, they shall be raised, John xvi. 24, Matth. xix. 28, 2 Tim. ii. 12, Heb. vi. 20. The parallelism is not strictly observed, in as far as in this

place the subject is not the bliss, but the redeemed who partake of it. Chrysostom: Πολλῷ γὰρ πλείονα ὧν ὀφείλομεν κατέβαλεν ὁ Χριστός, καὶ τοσούτῳ πλείονα ὅσῳ πρὸς ἑαυτὸν μικρὰν πέλαγος ἄπειρον. Μὴ τοίνυν ἀμφίβαλλε, ἀνθρώπε, τοσοῦτον πλοῦτον ὁρῶν ἀγαθῶν, μηδὲ ζῆτει πῶς ὁ σπινθήρ ἐκείνος τοῦ θανάτου καὶ τῆς ἁμαρτίας ἐλύθη, τοσαύτης θαλάττης χαρισμάτων ἐπινεχθείσης αὐτῷ.<sup>p</sup>

V. 18. With the majority of commentators, as we before stated, this verse passes for a continuation of the 12th, and ἄρα for the formula of resumption. It is, however, far more natural to consider the ἄρα as here the particle of inference from the preceding context, and to suppose that the Apostle, after yielding to the glow of his emotions, which urged him to demonstrate how much more powerful had been the efficacy of grace than of sin, wished again to insist upon the resemblance which, nevertheless, obtains between the two heads of mankind. For by the epianorthosis which he has been developing from the 15th verse, it has by no means been denied, that notwithstanding the great diversity, in form and substance, there is much resemblance between the two subjects in what is positive. The genitive ἐνός, may be considered, as is done by Clericus and Locke, of the neuter gender, but better, in conformity with verse 17th, as of the masculine. It is remarkable, that in both

<sup>p</sup> Far more than what we owed was paid by Christ, as much more, as the immeasurable ocean exceeds a drop. Doubt not, therefore, O man, when beholding such a treasure of blessings, nor ask how the old spark of death and of sin has been extinguished, seeing that such a sea of the gift of grace has been poured upon it.

clauses, the subject is wanting ; on which account, the Syrian omits *εις*, before *κατάκριμα* and *δικαίωσις*, and makes these words the subjects. But the preceding context shows that *κρίμα* and *χάρισμα* are to be supplied.

*δικαίωμα* is here predicated of Christ in precisely the same sense in which at the 16th verse it is ascribed to believers. He realized the ideal of holiness. Viewed in the objective aspect, accordingly, he satisfied all the demands which the holy God could make ; in the subjective, he thereby implanted a new principle of life into sinful humanity, and originated a new species of it. By entering into fellowship with him, and becoming partakers of his holiness, believers likewise attain to the condition of the *δικαίωμα* here called *δικαίωσις*. The *ζωῆς* is genitivus effectus, so, however, as that we cannot separate the effect, even in thought, from its ground in the concrete. In this instance also Paul probably uses *ζωή* in the more comprehensive sense, which we explained at verse 12th, *i. e.* as including the perfect and divine life in eternity. So also, hereafter, in verse 21, *εις ζωὴν αἰώνιον*.

V. 19. The Apostle repeats the statement, giving it at the same time a turn which brings more prominently forward the subjective relation of man to the fall and the redemption. Instead of the more general expressions *παράπτωμα* and *χάρισμα*, he chooses the more specific of *παρακοή* and *ὑπακοή*. *Παρακοή*, when used with regard to Adam, may refer either to the transgression of the single command not to eat of the forbidden tree, of which he was guilty, or to the proud disposition of heart, which made him aspire to auto-

nomy, according as we adopt the literal or the symbolical interpretation of the 3d chapter of Genesis. Even in the former case, the desire of autonomy must still be supposed as the basis of the act of disobedience. Thus Augustine : (De pecc. merr. et rem. l. ii. c. 19.) Præcedit in voluntate hominis appetitus quidam propriæ potestatis, ut fiat inobediens per superbiam. The entire holy life of our Saviour, on the contrary, is termed *ὑπακοή*, inasmuch as holiness is nothing else but subjection to the laws of the one only Being who is a law to himself, the *αὐτὸ ἀγαθόν*. This *ὑπακοή* accordingly embraces in indivisible unity, what the Church has split into the obedientia activa and obedientia passiva; which things are also inseparable in the concrete. The active holiness was the perfect love of the Saviour. This implied an entrance into the condition of the being who is its object, and who needs to be saved. So did the Redeemer, prompted by love, come into the present state of men, and take upon himself all the consequences of sin which that involves. So did he feel with sinners the magnitude of their apostacy and guilt. So did he bear the sufferings prepared for him by the sin of the race, which he designed to deliver from their fall, more especially in his final tortures and death, and hence it was that his active obedience required to manifest itself in suffering.

*καθίστασθαι* has the sense *to be made, to become, e. g.* James iv. 4. Interpreters have started the question whether the Apostle here refers to the objective purpose and decree of God, or to the subjective being made a sinner, and being justified on the part of man.

Exclusively, as we have already observed at v. 16, neither the one nor the other is ever spoken of. Such separations belong to the theoretical exposition of doctrine. And, therefore, the only question which can properly be made is, which side of the case does the Apostle bring most into the light. In answer to this it may be said, that *κατασταθήσονται* gives greater prominence to the subjective. "Owing to the identity of human nature, by means of the inward discord in the mind of Adam, with whom the race was involved, sin and its consequences were entailed upon all. By means of the holiness of the second Head of the race, and in virtue of the spiritual communion and oneness of believers with him, the *δικαιοσύνη* is entailed upon them, which shall be still more clearly displayed in the life to come." The Apostle, in like manner as at v. 17, chooses the future tense, because the *δικαίωσις* and the *ζωή*, during the present life, are incipient, and only reach perfection in the future world. They who cling to the objective view, are obliged to translate *καθίστασθαι* *declarari*, which, however, is a sense that cannot be defended. Schleusner indeed in his *Thesaurus*, quotes *καθίστημι* from Daniel xiii. 60. (Cod. Chis.) as bearing that signification, but it rather means, *coarguere*. The Socinian interpretation, which may be found substantially in Chrysostom and Theodoret, which Grotius was the principal means of spreading, and of which Whitby has written a minute defence, (*De imput. div. pecc. Adami*, Lond. 1711, c. 3, p. 47, sqq.) takes *ἀμαρτάνειν*, as formerly at v. 12th, in the metonymical sense, *effectus pro causâ*, *to become punishable*. In the present instance, how-

ever, it is liable to the same objection as in that. From the circumstance of *οἱ πολλοί*, and not *πάντες* being used, it is even more impossible to infer anything doctrinal than Matt. xxvi. 28, from the *περὶ πολλῶν ἐκχυνομένων*. The very use of the article with *πολλοί* shows that the *πάντες* are here contrasted in a mass with the one.

V. 20. Paul had set in opposition the two heads of mankind, and the effects which they have respectively produced upon it. He had stated two extensive periods in the development of the species. Now, here the question naturally arose; what was the purpose of the economy of the Old Testament, if it is the New alone which has formed the great epoch of humanity? He answers this question, by showing the relation of the Old Testament economy to sin. Beautiful are here the words of Calvin: *Erant quidem naufragi ante legem; quia tamen in suo interitu sibi videbantur natate, in profundum demersi sunt, quo illustrior fieret liberatio, quum inde præter humanum sensum emergunt*. This author, however, is mistaken, when he supposes the present verse expository of the 13th.

*παραεισῆλθεν*. The *παρὰ* may here be mute, as for example, Philo: (de Temul. p. 263.) *ἄγνοια μήτε φῶς, μήτε λόγον παρεισελθεῖν ἑώσα*, and Polyb. (Hist. ii. 55, 3); or it may indicate *the secrecy* of its incoming, or, best of all, according to the translation of Beza: *Præterea introiit*, and of Luther: *es ist nebeneinkommen*.

*ἵνα*. Chrysostom: *ἵνα, ἐνταῦθα οὐκ αἰτιολογίας πάλιν, ἀλλ' ἐκβάσεως ἔστιν*. Οὐ γὰρ διὰ τοῦτο ἐδόθη ἵνα πλεο-

νόση, ἀλλ' ἐδόθη μὲν ὥστε μειῶσαι καὶ ἀνελεῖν τὸ παράπτωμα. ἐξέβη δὲ τοῦναντίον, οὐ παρὰ τὴν τοῦ νόμου φύσιν, ἀλλὰ παρὰ τὴν τῶν δεξαμένων ἐσθυμίαν.<sup>1</sup> So also the majority of Catholic interpreters. But it is manifest that *ἵνα* is here in fact used *τελικῶς*, for it was the Apostle's intention to show what was the *purpose* of the law, and all that is requisite is to fix the true meaning of *πλεονάζω*. What Paul meant to express by that word, was how the law ought to have produced the acknowledgment of sin; by which indeed sin itself is increased, inasmuch as its guilt grows with the knowledge of him who commits it, and where that exists in a small degree, the responsibility appears proportionably diminished. See v. 13. As that, however, is a condition of *ἄγνοια* or *πώρωσις*, it requires to be done away, and hence, the law must bring to a consciousness of variance with God. It is only after this has existed as an interval of transition, that the grace of God can be known.

Ἵπερπερίσσευσεν. This compound is again used by St. Paul, 2 Cor. vii. 4, and ὑπερπλεονάζω, 1 Tim. i. 14. Bengel: Victi victorem vincens, tertius utroque melior est. Hominem vicit peccatum, peccatum vicit gratia, ergo gratiæ vis maxima. Pelagius: Sicut et Salvator, 'cui plus dimittitur amplius diligit,' manifestata est enim quantitas peccati ut sciretur gratiæ magnitudo, et redderemus competens debitum charitatis. Augus-

<sup>1</sup> The *ἵνα* here again points not to the intention but to the event. For it (the law) was not given to increase, but that it might diminish and take away sin. The very reverse, however, took place, not from the nature of the law, but from the sloth of those who received it.

tine in Psalm cii: *Lex ideo data est, ut crescente peccato, humiliarentur superbi, humiliati confiterentur, confessi sanarentur.*

V. 21. The Apostle restates what he had already said, v. 17th, and concludes the observations, commenced with the 15th verse, by contrasting once more, in their grand features, the two domains of sin and of grace. *Βασιλεύειν* has the same meaning as at verse 17th. *Δικαιοσύνη* should properly stand immediately opposed to *ἁμαρτία*; but this Paul avoids, in order again to mark emphatically, how all holiness must be traced to its higher source. Here also, as at verse 17th, the Apostle brings forward the final issue, in which the whole work of the *δικαίωσις* is consummated, even the *ζωὴ αἰώνιος*.

## CHAPTER SIXTH.

### ARGUMENT.

A new subject commences with this chapter. Persons who clave to the law and legal piety, might suppose that, by this doctrine of the ἀπολύτρωσις and χάρις, the Apostle forced the subjective moral agency of man too much into the shade; and that thus the gospel doctrine of salvation might be made auxiliary to sin. Paul now shows the contrary. The χάρις or the πνεῦμα, the operative principle in the heart of the Christian incites him to sanctification. Even the rite of baptism demonstrates that to be his scope. He enters, however, upon a new relation to holiness; and does what is right, not because of the outward law and its stern commands, but in consequence of a new and vital impulse within him.

### DIVISION.

1. The moral effect of the doctrine of redemption upon the Christian is increase of holiness, as is shown even by the baptismal rite. V. 1—11.
2. Grace and not the law, leads the Christian to sanctification, which is promoted by that very circumstance. V. 12—19.
3. Prospect of the final consummation, in which holiness is to be rewarded. V. 20—23.

## PART FIRST.

THE MORAL EFFECT OF THE DOCTRINE OF REDEMPTION UPON THE CHRISTIAN IS INCREASE OF HOLINESS, AS IS SHOWN EVEN BY THE BAPTISMAL RITE.  
V. 1—12.

V. 1. THERE can be no doubt, if we strictly separate the doctrines of justification and sanctification, that here, after the discussion of the first, the proper place presents itself for treating the second. But it is, as we have already observed, unusual with the Apostle to discriminate very nicely objective from subjective. We must not, therefore, think of seeking, in a systematic arrangement, the reason of his bringing forward, at this place, what we term the doctrine of sanctification. It was, however, natural for him, after having delineated the grand and novel scheme of salvation, to recollect the insinuations of the legal Judaizer, (c. iii. 8.) who objected to his doctrine of the *ἁγιασμοῦ* and *χαρίτος*, that it only served as an encouragement to sin. This objection he now meets. Calvin justly remarks: *Quum humano sensui παραδοξώτατον sit quidquid de Christo prædicatur, nihil novi rideri debet si, audita fidei justificatione, caro toties, anquam ad adversos scopulos, impingit. Pergendum est tamen, nec Christus ideo suppressendus, quia mulis sit in lapidem offensionis et petram scandali. Quânim ratione impiis cedit in ruinam, piis vicissim in resurrectionem erit. Sic enim se res habet.....in nunc finem nos justificari, ut deinde vitæ puritate*

Deum colamus.....Plus quam igitur præpostera esset operis Dei inversio, si occasione gratiæ quæ nobis in Christo offertur peccatum vires colligeret. Neque enim medicina morbi, quem extinguit, fomentum est. It would hence be highly incorrect to follow Chrysostom, in regarding what follows as a set of moral precepts, independent altogether of the preceding context. The Apostle links his discussion upon sanctification to the extraordinary statement made at v. 20th of the former chapter. The false inference which he seeks to refute, he had already touched, chap. iii. v. 5th and 8th. Compare the commentary at v. 15, 1 Pet. ii. 16, Jude iv., where the persons are described, who really perverted in this manner the doctrine of salvation.

V. 2. While the Apostle repugns the false conclusion in question, he was bound, of necessity, to state the grounds, why it is not conceivable that the regenerated Christian should continue in sin. The liveliness of his mind, however, prevents him here, in like manner as at chap. iii. v. 3 and 5, from coming to a refutation in form, otherwise he must have shewn that what God has effected by the redemption, likewise becomes manifest in those who are the subjects of it, according as at verse 15th of the previous chapter, he adverts to the fact, that the χάρις is not merely objective, something existing externally of man, but is something operative within him; or as Augustine states the argument in prop. 31: Hinc ostendit de præteritis peccatis factum esse ut donarentur, et in eo superasse gratiam ut præterita peccata demitterentur. Ergo quisquis adhuc quærit augmenta

peccati, ut augmentum gratiæ sentiat, non intelligit se id agere, ut nihil in eo gratia operetur. Opus enim gratiæ est ut moriamur peccato. In place of this answer, he merely replies by the assertion, that the discrepancy is as great between Christianity and sin, as between death and life. *Ολίγινες ἀπεθάνομεν.* This verb, with the dative, denotes *being dead in reference to a particular object*, Gal. ii. 19. So ζῆν, 1 Pet. ii. 24. The natural man has pleasure in sin, and no commandment has power to root that feeling from his heart. Upon a believing surrender of the soul to Christ, however, the new principle of life takes its rise within him, the χάρις, the consciousness of the love of God manifested towards him in the redemption. Thus Chrysostom: Τί δὲ ἐστίν, νεκροὺς αὐτῇ γεγονέναι; τὸ πρὸς μηδὲν ὑπακούειν αὐτῇ λοιπόν τοῦτο γὰρ τὸ μὲν βάπτισμα ἐποίησεν ἅπαζ, ἐνέκρωσεν ἡμᾶς αὐτῇ. δεῖ δὲ λοιπόν παρὰ τῆς ἡμετέρας σπουδῆς κατορθοῦσθαι αὐτὸ διηνεκῶς. ὥστε, καὶ μυρία ἐπιτάττη, μηκέτι ὑπακούειν, ἀλλὰ μένειν ἀκίνητον ὥσπερ τὸν νεκρόν.<sup>a</sup> A similar expression to the ἀποθνήσκειν τῇ ἁμαρτίᾳ is the following used by Philo. (Quod det. Pot. Insid. p. 164, ed. Fr.): ὁ Ἄβελ, τὸ παραδοξώτατον, ἀνήρηται τε καὶ ζῆ. Ἀνήρηται μὲν ἐκ τῆς τοῦ ἄφρονος διανοίας, ζῆ δὲ τὴν ἐν θεῷ ζῶν ἐυδαίμονα.<sup>b</sup>

<sup>a</sup> But what means, To have become dead to sin? It means to obey it in nothing any more. This result baptism hath accomplished for us once, having slain us in regard to sin. Henceforth it is incumbent upon us to carry this death, by our own pains, continually into effect, so as even although sin command us a thousand times, to remain motionless like a corpse.

<sup>b</sup> Abel, marvellous to tell, is taken away, and yet lives. He

V. 3. The Apostle ought now to shew, that by virtue of the very nature of the doctrine they profess, Christians must appear dead in respect of sin, and in how far this is the case. All that he does, however, is to appeal to the well-known baptismal rite, whose symbolical meaning he explains, thereby endeavouring to demonstrate, how a spiritual regeneration is necessarily connected with the reception of Christianity. The basis of what he delivers is the thought, that every endeavour after salvation, and acquiescence in the Christian scheme of it, presupposes a sense of the need of emancipation from sin. "Ὁσοι, more forcible than *οἱ πάντες*, shows the universality of the Christian obligation to be inwardly conformed to the death of the Saviour.

ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν. The *εἰς* expresses the same as the baptismal formula, Matt. xxviii. 19, although *ὄνομα* is here wanting. That word in the formula, as elsewhere the Hebrew *שם*, seems indeed to be pleonastic; of which the special proof is the observation of Vitringa, (*Observ. Sacræ*, Frankf. 1700, l. iii. c. 22.) that among the Rabbins, a similar expression was used in the baptism of proselytes. When the proselyte, for example, is a slave, the master declares whether he chooses still to keep him as a slave, or to grant him his freedom, and, in doing so, uses the following words, *מִבֵּל בֶּשֶׁם בֶּן חוֹרֵן* or *מִבֵּל בֶּשֶׁם עֶבֶד* "to baptize in the name of a freeman" or "in that of a slave." It but remains to enquire what the *εἰς* in the baptismal form signifies. Usually it is explained

is taken away from a foolish understanding, and lives the life of blessedness in God.

as meaning *into the acknowledgment*. Now that sense it certainly may have, but to pass over other grounds, there are certain parallel passages against it, *e. g.* 1 Cor. i. 13. Id. x. 2. Id. xii. 13, in which it rather seems to denote *participation in* that with which it is construed. In the present case, consequently it would imply *into participation* of the blessings of Christ's grace.

εἰς τὸν θάνατον αὐτοῦ. The preposition has obviously the same meaning here, as in the preceding context, and that, according to the explication we have given, is also highly suitable to the scope, viz. "that if baptized into fellowship with Christ in general, we must also be baptized into fellowship with his death." So Ambrose. (De Sacram. l. II. c. 7.) Chrysostom: εἰς τὸ ἀποθανεῖν ὡς περ ἐκείνου. Bengel says excellently: Qui baptizatur, induit Christum, Adamum secundum; in Christum, inquam, totum, adeoque etiam in mortem ejus baptizatur, et perinde est, ac si eo momento Christus pro tali homine, et talis homo cum Christo, pateretur, moriretur, sepeliretur. So also Bucer. In this view βαπτίζεσθαι εἰς τὸν θάνατον αὐτοῦ is not different from the συνεσταυρώθημεν which occurs, Rom. vi. 6, and Gal. ii. 20.

V. 4. The figurative expressions ἀπεθάνομεν τῇ ἁμαρτίᾳ leads the Apostle to compare Christ's bodily with our spiritual death, and thence to deduce the obligation incumbent upon Christians to sacrifice their life of sin, as the Saviour sacrificed his earthly existence. He had said that the rite of baptism, which takes place at the entrance into Christianity, manifests that it is the will of the Christian to conform spiritually

to the death of Christ. The very obvious idea here-upon occurs to him, that the baptismal symbol itself may be regarded as a figure of the death of Christ, and accordingly he in this verse represents the Christian undergoing baptism, as being in some sort buried with his Saviour. Having proceeded thus far with the emblematical meaning of baptism and the death of Christ, it was natural for the Apostle to assimilate in like manner the coming out of baptism, and the resurrection of Christ, which accordingly he does. We find at another place the same symbolical allusion, Col. ii. 12. For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well known circumstance, that, in the early days of the church, persons when baptized, were first plunged below, and then raised above the water, to which practice, according to the direction of the Apostle, the early Christians gave a symbolical import. See Suiceri Thes. T. I. sub voce 'Αναδύσις. In the same sense Chrysostom on the third chap. of John. Observes: Καθάπερ γὰρ ἐν τινι τάφῳ τῷ ὕδατι καταδύντων ἡμῶν τὰς κεφαλὰς, ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδύς κάτω κρύπτεται ὅλος καθάπαξ.<sup>c</sup>

Συνετάφημεν. The συν here expresses similarity quasi, ὥσπερ αὐτός, Rom. viii. 17; Col. iii. 1; 2 Tim. ii. 11. The Apostle uses the word *buried* in place of *died*, as being more emphatic. Bengel: Sepulcrum mortem ratam facit. Melancthon: Sepelitur autem

<sup>c</sup> For when we sink our heads in the water, as if it were it a tomb, the old man is buried, and going down is hidden entire and at once.

una cum Christo, quia postquam natura nostra mortificari cœpit, peccatum sepultum est dupliciter. Primum imputatione, quanquam enim reliquiæ manent, tamen sunt condonatae. Secundo, quod ad affectum attinet, quia natura vitiosa desinit esse efficax. At nondum sumus glorificati. Quare etsi sumus justi, tamen jacemus sepulti expectantes glorificationem, sicut Paulus inquit: Vita nostra abscondita est cum Christo, id est, etsi habemus gloriam, justitiam, vitam, tamen hæc gloria latet adhuc tecta cum Christo donec resuscitabimur. The οὖν is here requisite to denote the continuance of the sense. In explication of it, Seb. Schmidt very justly applies the following canon: Particulæ illativæ non semper conclusiones præcedentibus subjungunt, et ex iis inferunt formales, sed sæpe quid, uno alterove posito, dicendum porro sit, et ex iis inferendum: Inasmuch, viz. as συνεράφημεν is here in no respect different from the ἀπεθάνομεν.

εἰς τὸν θάνατον. Calovius, Castalio, Seb. Schmidt, and Wolf, have, in a very forced manner, connected this clause with the verb συνεράφημεν, understanding it to mean the death of sin. But if such were the case, some supplementary clause would here have been absolutely necessary, seeing εἰς θάνατον occurred before referring to the death of Christ. Hence the ancients, and Hombergk, Chr. Schmid, and other moderns construe εἰς τὸν θάνατον with βαπτίσματος, and again understand it to signify the death of Christ, into fellowship with which believers are baptized.

διὰ τῆς δόξης τοῦ πατρὸς. Beza supposes that there is here a mistake of the case, and that it should be εἰς τὴν δόξαν. Castalio and Carpzovius consider the

διὰ with the noun to be used for the adjective, and translate: in paternâ gloriâ resurrexit. But Camerarius refutes this interpretation, and renders correctly: Per potentiam gloriosam. The word δόξα, to wit, in Heb. כבוד, as Bucer likewise observes, means generally, singularis presentia divinitatis. It denotes the sum of all the divine perfections, and hence also any single, peculiarly prominent attribute. So in Ps. lxxviii. 34, and Is. xii. 2. the Hebrew נִי is rendered δόξα, Col. i. 2, κράτος τῆς δόξης. We may therefore take διὰ with the genitive in its usual signification. Περιπατεῖν is a copy of the Hebrew phrase הַתְהַלֵּךְ or הָלַךְ to lead a mode of life. Καινότης ζωῆς likewise a Hebraism for καινὴ ζωή.

V. 5. Some look upon this verse as demonstrative of the foregoing. So Mylius, who says, that the Apostle states the reason why Christians, by conforming to the death of the Lord, must likewise conform to his resurrection. The reason is twofold. One is given metaphorically; Christians being incorporated with the Saviour, as the graft is with the tree, must share all things with him. The other is derived from the necessary connection between death and resurrection. It is better, however, to consider the verse as an explanatory appendage.

Σύμφορος. The old interpreters took this word in its primary meaning. The Vulgate translates: complantati facti sumus; the Syriac: una plantati sumus; Beza: plantati coaluimus; and Chrysostom thus comments: τῷ τῆς φυτείας ὀνόματι τὸν ἐκ ταύτης καρπὸν ἡμῶν αἰνιζόμενος. Καθάπερ γὰρ τὸ σῶμα αὐτοῦ ταφέν ἐν τῇ γῇ, καρπὸν τῆς οἰκουμένης τὴν σωτηρίαν ἤνεγκεν οὕτω

καὶ τὸ ἡμέτερον ταφὴν ἐν τῷ βαπτίσματι, καρπὸν ἤνεγκε τὴν δικαιοσύνην, τὸν ἁγιασμὸν, τὴν υἱοθεσίαν, τὰ μυρία ἀγαθά.<sup>d</sup> In the same sense also, Calvin beautifully says: In-sitio non tantum exempli conformitatem designat, sed arcanam conjunctionem, per quam cum ipso coaluimus, ita ut nos spiritu suo vegetans, ejus virtutem in nos transfundat. Ergo ut surculus communem habet vitæ et mortis conditionem cum arbore in quam insertus est, ita vitæ Christi non minus quam et mortis participes nos esse consentaneum est. And Bengel: Omnis vis vegetativa spiritualis est in Christo, eaque in baptismum collata est. So also Beza, Bucer, and Heumann. Σύμφυτος and συμφυής, however, signify no more than συγγενής and συνών. Plato de leg, i. 10. ὅτι μὲν ἡγῇ θεοὺς, συγγενεῖά τις ἴσως σὲ πρὸς τὸ ξύμφυτον ἄγει τιμᾶν καὶ νομίζειν εἶναι: where ξύμφυτον is equivalent to συγγενές. Hesychius explains σύμφυτον, by συμπορευόμενον and συνόν, according to which it here differs in no respect from ὁμοίος. Now as ὁμοίωμα, with a noun in the genitive, is a Hebraism for the adjective ὁμοίως τινι, so σύμφυτοι τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ is merely a pleonastic expression for ὁμοίως ἀπεθάνομεν ὥσπερ αὐτός, or ἐν τῷ θανάτῳ αὐτοῦ ὅμοιοι αὐτῷ γεγόναμεν.

ἀλλὰ καὶ is the particle indicating a climax, and usually stands in the conclusion after conditional premisses. See Palaiet Observ.

<sup>d</sup> By the word *planting*, he alludes to the fruit we reap from his death; for, as his body, when buried in the earth, produced the salvation of the whole world, so ours also, when buried in baptism, has borne the fruits of righteousness, sanctification, adoption, and a thousand blessings.

τῆς ἀναστάσεως. To this genitive we must again supply τῷ ὁμοιωματι, not μέτοχοι as Erasmus and Heumann incorrectly suggest. The translation of Luther, "we shall be like the resurrection," is false. The sense is as follow : By conquering death, Christ completed his terrestrial task, *i.e.* his existence in fellowship with humanity, burdened with the consequences of sin. As a risen Christ, he had already entered upon his exaltation, as he indeed appears not to have lived habitually upon the earth. In like manner we, so soon as we have in baptism acknowledged our sins and received pardon, are bound to arise to a new existence, which is founded on heavenly mindedness. Chrysostom : καὶ πῶς ἀνάστασις ; τῆς μὲν ἀμαρτίας νεκρωθείσης, τῆς δὲ δικαιοσύνης ἀναστιάσης, καὶ τῆς μὲν παλαιᾶς ζωῆς ἀφανισθείσης, τῆς δὲ καινῆς λαύτης καὶ ἀγγελικῆς πολίσυμνης. ὅταν δὲ ἀκούσης καινὴν ζωὴν, πολλὴν ζῆλει τὴν ἐναλλαγὴν, καὶ μεγάλην τὴν μείαβολήν. ἀλλὰ γὰρ θαυμάσαι μοι λοιπὸν ἔπεισι, καὶ σιενάξαι μέγα, ὅταν ἐνοήσω πόσῃ μὲν ἡμᾶς ἀπαιτεῖ φιλοσοφίαν ὁ Παῦλος, πόσῃ δὲ ἑαυτοὺς ἐξεδώκαμεν βραθυμίᾳ, μετὰ τὸ βάπτισμα ἐπὶ τὸ πρότερον ἐπανιόντες γῆρας, καὶ εἰς τὴν Αἴγυπτον ἀνακάμπτοντες, καὶ σπρόδων μεμνημένοι μετὰ τὸ μάννα.\*

\* How is this resurrection ? It takes place in the death of sin and the restoration of righteousness, in the disappearance of the old, and the reign of a new and angelical life. And when you hear mention made of *a new life*, be sure that implies a great change and diversity. For myself, I forthwith burst into tears and groans, when I reflect what strictness Paul demands of us, and to what indolence we have given ourselves up, relapsing after baptism into our previous old age, returning to Egypt, and hankering after the garlic though we have tasted the manna.

*Ἐσόμεθα.* The future tense here occasions difficulty, for it seems to intimate that *ἀνάστασις* means the *resurrection of the body*. So Œcumenius: Ποίας ἀναστάσεως; τῆς ὅταν ἀναστῶμεν. Καὶ ὅρα ἀγαθότητα Θεοῦ. τὸν μὲν θάνατον τοῦ κυρίου, ὡς ἐν εἰκόνι ἀπεθάνομεν, τῆς δὲ ἀναστάσεως, ἀληθῶς κοινωνήσομεν.<sup>5</sup> If bodily resurrection is meant, it is not easy to bring the passage into concord with the previous and subsequent context. Now, if we follow the bulk of the commentators, and suppose, as the connection certainly requires, that allusion is made to spiritual resurrection, then the circumstance of the verb being in the future, either expresses obligation, “so *ought* we also to be,” a sense which Raphelius endeavours to justify grammatically; (Annot. in Herod) or following Baumgarten, we must interpret it as signifying, “that in the present life the Christian never attains to complete spiritual resurrection.” This interpretation seems to be verified by verse 8. Most to the purpose, is the supposition of Limborch, that both meanings, the resurrection of the spirit, and the resurrection of the body, blended together in the Apostle’s mind when he used the word *ἀνάστασις*, inasmuch as the latter may in some sort be regarded as the complement of the former, it being only after the removal of the Christian from this earth, that the perfect *ζωή* begins. See observations at chap. v. verse 12 and 17. In compliance

<sup>5</sup> What resurrection does he mean? That which takes place when we rise from the grave. And mark the goodness of God. We have died only in the likeness of the Lord’s death. But in the resurrection we shall have real fellowship with him.

with this view, viz. that the external *ἀνάστασις* is but as it were the completion of that which has already taken place within, the Saviour himself in the 5th chap. of John, connects the description of the former immediately with that of the latter.

V. 6. The Apostle proceeds to extend the emblematical comparison, and now applies the particular kind of death which our Saviour suffered, spiritually to believers. He again unites this proposition with the foregoing, by the participle instead of a finite tense of the verb, a construction which is especially frequent with the verbs *εἰδέναι* and *γινώσκειν*. See numerous examples from Polybius in Raphelius, notæ Polybb. Grotius well: *Modo hoc infigamus animo.* 'Ο παλαιὸς ἄνθρωπος. As we have already hinted, at chap. ii. 20, the Israelite regarded the Gentile who joined himself to the external theocracy, as undergoing a new birth. So the Talmud expresses it, Tr. Jevamoth f. 62, l. "A proselyte who comes over is like a little child," upon which passage Maimonides remarks, "and his relatives are his relatives no more." By entering into entirely new relations of life, such a person was looked upon as another man, so that the common appellation of proselytes was *בריאה חדשה*, *new creature*. This mode of speech was, it is probable, transferred by our Saviour from the old to the new dispensation, John iii. under which the mind becomes more spiritualized, and which required not merely an external renunciation of the previous course of life, but an inward withdrawal and separation from all former relations. Language referring in the same way to the Old Testament theocracy, appears to have been transferred by Paul to

Christians, when he discriminates between the παλαιός and the καινός ἄνθρωπος. Schöttgen tells us that, in Sohar Chadasch, *the fallen Adam*, (an expression often used by Cabbalistical authors, only as the symbol of humanity not yet assimilated to its prototype, i. e. of man as a sinner) whom they also call “the evil nature,” is also denominated **קדמון אדם** *the old Adam*. As every human being in his natural state bears the image of the fallen Adam, so ought every Christian to exhibit instead of that the image of the glorified and holy Jesus. The whole previous being of the individual, in knowledge, sentiment, and volition, should be renewed and changed by virtue of fellowship with the Saviour, into which we are brought by the redemption. It is hence manifest, what profound meaning there lies in that appellation, seeing that all human wisdom and doctrine improves only *partially*. Theodoret at Col. iii. 9: παλαιὸν ἄνθρωπον τὴν προτέραν ἐκάλεισε πολιτείαν. Of the new Adam he says at verse 10.: “Ἀνώθεν ἡμᾶς ἐδημιούργησεν ὁ τῶν ὅλων Θεός, καὶ τοὺς τῆς θείας εἰκόνης χαρακτῆρας, οὓς ἡ ἁμαρτία διέφθειρεν, ἀκριβέστερον ἐν ἡμῖν ἐξέτύπωσε.”<sup>h</sup> It is a very perverted interpretation which is given by Seb. Schmid: Vetus homo est collapsus, novus integer!!

Συνεσταυρώθη. The application here made of the special kind of death suffered by our Saviour, to the spiritual death of the old man, is the more emphatic, inasmuch as the former is peculiarly accompanied with

<sup>h</sup> Originally the God of all created us, and stamped more correctly the characters of the divine image which sin corrupted.

pain, and resembles the way in which the love of sin is actually extinguished in the Christian. Crucifixion, first painfully robs a man of all power of action. He still lives, but lives under constraint and torture. By slow degrees does he sink away, until the breaking of his limbs puts an end to him at last. In like manner might it be said, is the love of sin pierced through by the impressions which the Holy Spirit makes upon the heart. It can no more do what it would, but still it does not expire. As the opposite thirst for holiness, however, which flows from and keeps pace with the believer's growing passion for his soul's invisible friend, augments in fervour, the love of sin feels itself miserable and tormented, and declines apace until death inflicts upon it the finishing stroke, and conducts the Christian, purified by the contest, into the peaceful bosom of his Saviour.

*ἵνα καταργηθῇ.* Beza: Notandum est proponi metam sanctificationis non quasi ad eam usque jam in hac vita pervenimus, sed quoniam ad eam contendimus ac tandem etiam pervenerimus, quum videlicet Deus erit omnia in omnibus.

*σῶμα τῆς ἁμαρτίας.* We can suppose a fourfold way of interpreting this expression. The first is, that a body is metaphorically attributed to sin. So Chrysostom: οὐ τὸ σῶμα τοῦτο οὕτω καλῶν, ἀλλὰ τὴν πονηρίαν ἄπασαν. ὥσπερ γὰρ παλαιὸν ἄνθρωπον λέγει τὴν ὀλόκληρον κακίαν, οὕτω καὶ τὸ σῶμα τοῦ ἀνθρώπου ἐκείνου τὴν ἀπὸ τῶν διαφόρων μερῶν πονηρίας συγκειμένην παλὴν κακίαν.<sup>1</sup> Origen gives the same interpretation along

<sup>1</sup>It is not to the body itself that he gives this name, but to

with another. So also Pelagius : Hoc est, ut omnia vitia destruantur. Quia unum vitium membrum est peccati, omnia corpus totum. Thomas Aquinas : Congeries malorum operum, which is the interpretation many give to *σῶμα* in chap. vii. 24. This sense is here adopted by Erasmus, Grotius, Limborch, Koppe, and Wolf. But although we may metaphorically consider sin as a man to whom bodily members are attributed, it is less natural to give a body to sin, more especially as the Apostle makes no farther application of this comparison, as he does in that other passage where he speaks of the members of a metaphorical body. A second way is to understand *σῶμα* in the sense which *σὰρξ* generally bears, *human nature weak and abandoned by the quickening Spirit of God*. No passage, however, can be pointed out where there is a necessity for giving this meaning to *σῶμα*. There is none even at Rom. viii. 10. It is a meaning which, in Hebrew, cleaves exclusively to the word *בשר*, and hence, in the Hellenistic, always to the corresponding *σὰρξ*. A third interpretation is as follows ; *σῶμα* may be used in like manner, as in the language of the Rabbins *עצם* and *הוה*, for intensifying the following noun, as it were *the being* of sin, an exemplification of which we would have in Rom. vii. 24, and perhaps also Col. i. 22. This resemblance to the Hebrew *הוה* and *עצם* is here supposed by Clarius, Hammond,

sinfulness in general. For as he elsewhere denominates the whole of sin the old man. In like manner, considering it as composed of the various constituent parts of wickedness, he now calls it the body of that man.

Schöttgen, Conrad Vorst, and Glassius, (Philol. Sacra. p. 1234 and 1654,) only, that these expositors hold *σῶμα* to be purely periphrastic, as the Hebrew words frequently are. It is better, however, to consider it as giving intensity to the noun it governs. נְפִישׁוּתָא among the Rabbins means *substantialia legis*. In Greek, also, *σῶμα* frequently signifies *the mass*. Aristotle says, Probl. xxiv. 9, τὸ σῶμα τὸ τοῦ ὕδατος πᾶν. Hence, Schneider has defined *σῶμα*, “any whole composed of parts or members.” Now, although the views of the word which we have stated, and more especially the last, are by no means inadmissible, still the most natural way is, to take *σῶμα* in its usual sense, to regard the following noun in the genitive case as used instead of the adjective ἀμαρτητικόν, (in like manner, as Plato says, φύσις τῆς ἀσθενείας,) and to suppose that Paul speaks directly of that kind of sin which manifests itself in the body, partly because *sensuality* and *intemperance* are the most ordinary and apparent offences, partly because the comparison with the crucified Saviour is thus most easily drawn. So also below, at v. 12, 7, and 24, and chap. viii. 10, 13. The καταργεῖν naturally refers to the ἀμαρτητικόν and not to the σῶμα. Δουλεῖν. In Scripture this expression is used to denote the relation of man to the power of good as well as to that of evil, which shall be more fully explained at verse 16th. Man is purely an organ; he must either devote himself to the service of God, in doing which he is truly free; or to the service of that which is contrary to God, and then he ever more and more annihilates the idea of his own being.

V. 7. Paul further corroborates what he has just said, by a general proposition. This proposition may be understood in three different ways. Let ἀποθνήσκειν be taken in its spiritual meaning, and δικαιώω as signifying *to acquit, deliver*, and there will result the following sense of the words. “He who is spiritually dead with Christ is freed from sin.” Such is the sense adopted by Erasmus, Cornelius a Lapide, and Limborch. Or let ἁμαρτία be supposed to mean *the guilt or penalty of sin*, δικαιούω would then signify *to justify, absolve judicially*, and guided by the Talmudic sentence, Sanhedr, c. 6, תְּהִי מִיתַתִּי כְּפָרָה לְכָל חַטָּאִים, *Let my death atone for all my sins*, we should obtain the following meaning. “Since Christ has suffered death, and the believer is one with Christ, so has he also died for sin, and consequently is now free from its penalty.” So Jac. Alting, Wolf, Carpzovius, and others. It appears most natural, however, that as the Apostle is applying to the Christian spiritually, what is true of the corporeal death and resurrection of Christ, he in like manner transfers also the laws which came into operation on the death of the body to spiritual mortification. So Theodoret, Theophylact, Œcumenius, Beza, and others. In this view it would be best to translate it, “He that is dead bodily has no more to do with sin.” Thus the Talmud, in Tr. Nidda, declares, “The man who dies is freed from the commandments.” So also Philo (l. 1, Alleg. towards the close:) εἰ ἀποθάνοιμεν ἀπηλλαγμένη ἡ ψυχὴ (ἔσται) κακοῦ καὶ νεκροῦ σώματος. Precisely similar is the statement, 1 Pet. iv. 1. The δικαιούσθαι means in that case the same as ἐλευθεροῦσθαι, which is employed

in the 18th verse, inasmuch as liberation is the consequence of justification and acquittal.

V. 8. What the Apostle here appends does not differ from what is said in verse 5th. It rather seems that he wishes merely to impress that statement more deeply, and hence repeats it in a somewhat more comprehensive form. He shows, to wit, that Christ had been subjected to mortality only for a brief period, and to death but once, while, on the contrary, the state of glory upon which he entered at the resurrection is eternal; and he infers, that in the second birth, there is imparted to the Christian a seed (1 John iii. 9) which is indestructible, and which unfolds itself in evergrowing glory and bliss, through all eternity. Regeneration, he thus intimates, is not merely a resurrection, but an eternal resurrection, upon which no death shall ever intrude. Πιστεύομεν ὅτι καὶ συζήσομεν. The Apostle, in verse 5th, had made use of the future *ἐσόμεθα*. He does the same here, only adding, that the life of union with the Saviour is a subject of faith; and the reason why he adds this is, that he looks upon that life to come as an uninterrupted continuation, as but the completion and exaltation of the life that now is. As it doth not yet appear what we shall be, when our life, which is now hid in God, shall be revealed, the Apostle has good grounds for representing the full accomplishment of our spiritual resurrection as a matter of faith. Erasmus: *Igitur si commortui sumus Christo mortuo, a pristinis vitiis liberi, confidimus fore ejusdem beneficio, ut posthac per vitæ inculpatæ innocentiam una cum vivente vivamus, et ita vivamus, ne relabamur unquam in mortem, et in*

hoc Christi simulacrum quoad fieri potest referentes. Neque enim ille sic resurrexit, ut denuo jus aliquod morti in se permetteret, sed revixit immortalis deinde futurus.

V. 9. For the purpose of establishing the redemption, the guiltless Jesus had once entered this earthly sphere, which has been subverted by the consequences of sin, and, as connected with it, had taken upon himself the *θάνατος*. That being accomplished, death has no more any influence upon him. The *κυριεύειν* seems to involve the idea of a usurped power, for properly, as Christ was an innocent being, there was no reason why he should die.

V. 10. The Apostle states the reason why, in the instance of Christ, death can only once take effect. Here we have first to remark with respect to the punctuation, that the Greek interpreters place the comma before *ἁμαρτία*, which is correct. While the Syriac, the Vulgate, Erasmus and others, place it after that word, which yields a sense no doubt, but by no means so apposite a one. To justify the latter punctuation, it does not suffice to urge that *τῇ ἁμαρτίᾳ* and *τῷ Θεῷ* do not form a suitable antithesis. In point of fact *ἀποθνήσκειν τῇ ἁμαρτίᾳ* should not form a counterpart to *ζῆν τῷ Θεῷ*, the object of the Apostle being, as it frequently is, to make only a formal parallelism. Following on the other hand the more generally received mode of pointing, which places the comma before *ἁμαρτία*, we find here a very adequate reason assigned why Christ could not die more than once. *Œcumenius: Καὶ τοσοῦτον οὐκ ἔτι ἀποθάνεται, ὅτι ἐκεῖνο τὸ ἁπλᾶς ὃ ἀπέθανεν, οὐχ ὡς ὑπεύθυνος θανάτου*

κατὰ τοὺς λοιποὺς ἀνθρώπους ἀπέθανεν, ἀλλὰ διὰ τὴν τοῦ κόσμου ἁμαρτίαν, ἵνα ταύτην ἀνέλη καὶ θανατώσῃ.<sup>k</sup> Chrysostom: Καὶ σκόπει πάλιν αὐτοῦ τὴν φιλονεικίαν, καὶ πῶς ἀπὸ τῶν ἐναντίων αὐτὸ κατασκευάζει. Ἐπειδὴ γὰρ εἰκὸς ἦν τινος θορυβεῖσθαι διὰ τὸν σταυρὸν καὶ τὸν θάνατον, δεικνυσιν ὅτι δι' αὐτὸ μὲν οὖν τοῦτο χρὴ θαρρῆναι λοιπόν. Μὴ γὰρ ἐπειδὴ ἄπαξ ἀπέθανέ, φησι, νομίσῃς αὐτὸν θνητὸν εἶναι. καὶ γὰρ διὰ τοῦτο αὐτὸ ἀθάνατος μένει. θανάτου γὰρ θάνατος ὁ θάνατος αὐτοῦ γέγονε. καὶ ἐπειδὴ ἀπέθανε, διὰ τοῦτο οὐκ ἀποθνήσκει. καὶ γὰρ ἐκείνον τὸν θάνατον τῇ ἁμαρτίᾳ ἀπέθανε.<sup>l</sup> Calvin: *Dominium mortis ad momentum subeundo in æternum ipsam deglutivit.* It is hence obvious that ἀποθνήσκειν τῇ ἁμαρτίᾳ must here have a different meaning from where it is applied to men. The readiest way would be to consider it as equivalent in sense to ὑπὲρ τῶν ἁμαρτιῶν. Paul may have preferred using the dative, either for the purpose of making his present declaration with respect to Christ analogous, even in the form of expression to what he

<sup>k</sup> And thus he will never die any more, because in the death he once endured, he did not die like other men, as being subject to death, but in consequence of the sin of the world, that he might take away, and destroy it.

<sup>l</sup> Remark again his love of argument, and how he proves his point by what seems to prove the contrary. For as it was likely that some would be dismayed by the cross and death of the Saviour, he shows that these ought to be rather a ground of future confidence. You must not, he says, conclude from the circumstance of his having once died, that he is mortal. That is the very reason why henceforth he is immortal. His death was the death of death. Because he has died he now dies no more, for that death he died to sin.

had before said of believers, or as appears more probable, for the sake of the parallelism with  $\tau\tilde{\omega}$  Θεῶ. In the *Andromache* of Euripides, we have an example of the same construction;  $\tau\tilde{\epsilon}\theta\eta\kappa\alpha \tau\tilde{\eta} \sigma\tilde{\eta} \theta\upsilon\gamma\alpha\tau\rho\iota$  instead of  $\iota\pi\epsilon\rho \tau\tilde{\eta}\varsigma \sigma\tilde{\eta}\varsigma \theta\upsilon\gamma\alpha\tau\rho\acute{o}\varsigma$ . It might, however, be more apposite to regard  $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha$  as the  $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ , in like manner as  $\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$  was before so called. Christ, having once taken upon himself the consequences of sin, and appeared in the human nature according as now constituted, (Phil. ii. 7,) required to make this oblation to sin, to die unto or in consequence of it. Augustine gives a false interpretation of this dative in his *Euchiridion* c. 41, where he considers it as standing per metonymen *for sinful body*: Itaque quodam modo peccato moreretur, dum moritur carne in qua erat similitudo peccati. Compare on the subject, Heb. ix. 26, 28, where in the same way the Saviour's once dying is represented as sufficing for the establishment of an everlasting atonement.

$\delta$  δὲ ζῇ. The Greek grammarians, Erasmus, Cornelius a Lapide, and others, consider  $\delta$  as used instead of  $\delta\tau\iota$ . But Beza more correctly supposes it an ellipse, to which  $\kappa\alpha\theta$  is wanting, as in  $\tau\acute{\alpha} \lambda\omicron\iota\pi\acute{\alpha}$ ,  $\tau'$  ἄλλᾳ. See Bos.

$\tau\tilde{\eta} \tau\tilde{\omega}$  Θεῶ. An expression which has created difficulties. Theophylact expounds the dative:  $\epsilon\tilde{\nu} \tau\tilde{\eta} \delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota \tau\omicron\tilde{\upsilon} \Theta\epsilon\omicron\tilde{\upsilon}$ . Œcumenius: "thereby that he is God, by his divinity." We must, however, in this instance also take the dative in the same general sense, as previously  $\tau\tilde{\eta} \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha$ , and in which men are, v. 11, said  $\zeta\tilde{\eta}\nu \tau\tilde{\omega}$  Θεῶ, "to live in relation to, or for God." This same expression is found, 2 Cor. v.

15. In classical Greek ζῆν *τινι* has the like sense. Thus Demosthenes, *περὶ Ἀλονήσου* : οἱ οὐκ αἰσχύνονται Φιλίππῳ ζῶντες, καὶ οὐ τῇ ἑαυτῶν πατρίδι. The ζῆν τῷ Θεῷ in reference to Christ, stands in contrast with the *ἡμέραις ἀσθενείας* or *τῆς σαρκὸς*, Heb. v. 2, 7. Hence Justinianus correctly observes at this passage, "It may in a certain degree be affirmed, that upon this earth our Saviour lived both to us and to his God, inasmuch as it was for our sakes that he lived in a certain connection with evil, sin, death, and Satan. This connection is now dissolved, and God is the only scope of his life." So likewise Beza. Pelagius accurately expresses the sense : Vivit in gloriâ Deitatis. Origen : expleto eo quod in forma Dei positus exinanivit semetipsum, et formam servi accepit, permanet in forma Dei et æqualis Patri.

V. 11. Here again follows the application to us of the example of our Head. In regard to the text, it is to be noted, that codices A D E F G, and, on their authority Griesbach, omit the εἶναι after νεκροὺς μὲν and that in the same codices, τῷ κυρίῳ ἡμῶν is awanting. We may follow Griesbach and others, in placing a colon after ὑμεῖς. A better way, however, is to supply a καθὼς to the sense at verse 10th, and construe ὑμεῖς with λογίζεσθε. Matt. v. 16 affords an example of οὕτω, standing in the same relation to a preceding clause. Λογίζεσθε. Beza : colligite ; refero ad syllogismum, ut inde colligamus, ac vere sentiamus, nos tum peccato esse mortuos per Christi mortis communicationem, tum Deo vivere id est justitiæ. Comp. 3, 28.

## PART SECOND.

IT IS GRACE, AND NOT THE LAW, WHICH LEADS THE CHRISTIAN TO SANCTIFICATION, WHICH IS PROMOTED BY THAT VERY CIRCUMSTANCE. V. 12—19.

V. 12. AT the former verse the Apostle had already passed from the domain of doctrine into that of admonition. He now delivers his admonitions on a more enlarged scale, connecting with them, at the 14th verse, the promise of certain victory which belongs to believers, as standing under grace. This circumstance does not weaken but rather heightens diligence after holiness. It is not without reason that Bucer observes on the composition of these admonitions: *Cum primis hic et in omnibus adhortationibus Paulinis observandum est, quod ardent omnia, quod densa sunt argumentis, iisque urgentissimis.* There is great variation in the text of the last words of this verse. Some of the fathers leave all after *αὐτῇ* away. Several codices omit *αὐτῇ ἐν*. Others reject *αὐτῇ* itself, as well as all that follows it. And instead of *αὐτῇ*, others read *αὐτῷ* or *αὐτοῦ* or *αὐτῇν*. Griesbach is one of those who terminate the verse with *ἡπακούειν*. It is certainly very difficult to imagine that Paul used no pronoun at all, for in that case the sentence is quite obscure, it being impossible even to discover what is the subject to *ἡπακούειν*. From this point of view we might be inclined to receive a dative into the text. As the reading of *αὐτῇ*, however, is so very

various, and the dative τῇ ἁμαρτίᾳ may be supplied from the subsequent verse, the reading of Griesbach, which closes the verse with ὑπακούειν, is probably correct.

μη οὖν βασιλεύτω. The older expositors justly observe upon these words, that the Apostle does not expect from the Christian at once the total eradication of every sinful propensity in the heart, although that certainly is the ultimate end at which he aims, but for the present, that the ungodly inclinations shall merely not be lords of his inward life. According to this, although sin breaks out in the Christian's life, his inclination must be averted from it. Aug. Prop. 35. Quia non consentimus desideriis pravis in gratiâ sumus. What Chrysostom says upon this verse, is truly admirable: Οὐκ εἶπε, μη οὖν ζήτω ἡ σὰρξ, μηδὲ ἐνεργείτω, ἀλλ' ἡ ἁμαρτία μη βασιλεύετω. Οὐ γὰρ τὴν φύσιν ἤλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι. εἴτα δεικνύς ὅτι οὐ βία καὶ ἀνάγκη κατεχόμεθα ὑπὸ τῆς πονηρίας, ἀλλ' ἐκόντες, οὐκ εἶπε, μη τυραννέτω, ὅπερ ἀνάγκης ἦν, ἀλλὰ μη βασιλεύετω. Καὶ γὰρ ἄτοπον εἰς βασιλείαν ἀγομένους τῶν οὐρανῶν, βασιλίδι τὴν ἁμαρτίαν ἔχειν, καὶ καλουμένους συμβασιλεῦσαι τῷ Χριστῷ, αἰρεῖσθαι γενέσθαι τῆς ἁμαρτίας αἰχμαλώτους. ὥσπερ ἂν εἰ τις τὸ διάδημα ῥίψας ἀπὸ τῆς κεφαλῆς, δαίμωνώσῃ γυναικὶ καὶ προσαιτούσῃ καὶ ῥάκιᾳ περιβεβλημένη δουλεύειν ἐθέλοι. εἴτα, ἐπειδὴ βαρὺ τὸ περιγενέσθαι ἁμαρτίας, ὅρα πῶς καὶ κοῦφον ἔδειξε, καὶ τὸν πόνον παρεμβήσατο εἰπὼν, ἐν τῷ θνητῷ ὑμῶν σώματι τοῦτο γὰρ δείκνυσι προσκαίρους ὄντας τοὺς ἀγῶνας, καὶ ταχέως καταλυομένους.<sup>m</sup> With the natural man it is con-

<sup>m</sup> He does not say let not the flesh live, neither act, but let not sin reign. For he came not to subvert human nature but

fessed, that what is lord should be the slave, and that the slave, which should be lord. Hence, there is reason for the Rabbins calling as they do the sinful nature of man מלך גדול *the great king*, and on the other hand the good, ילד מסכן וחכם, *the wise poor child*. (More Nebothim, p. iii. c. 22.) A beautiful allegorical exposition of Eccles. ix. 14, referring to this expression, is to be found in Beth Israel, p. 19, col. 4.

ἐν τῷ θνητῷ σώματι. Among the ancients, by Origen and Photius, among moderns, by Turretin, Chr. Schmid, and others, θνητός is considered as the same with νεκρός, and as having a metaphorical sense. Both words they interpret as implying, *bereaved of the powers of divine life*, as νεκρός means in the phrases πίστις νεκρά, ἔργα νεκρά. Turretin: Cum dominium omne morte finiatur, hinc colligit Paulus, non debere amplius Christianos corpore suo abuti ad imperia

to rectify the will. Moreover, to show that we are not kept by force or necessity in the power of wickedness, but of our own free will, he does not say let it not *tyrannize*, which would have implied a necessary subjection on our part, but the word he uses is *reign*. And surely it would be absurd for those who are bound for the kingdom of heaven, to take sin for a queen, and to choose to be her captives when called to reign along with Christ. As if one were to cast a diadem from his head, and prefer to be the slave of some demoniac beggarly and ragged female. And then, seeing it is hard to vanquish sin, observe how he proves that it is easy, and encourages us to the task by the words *in your mortal body*; shewing thereby, that our struggles are but for a season and will speedily terminate.

peccati exequenda, cujus respectu corpus ipsorum veluti mortuum est. Others, among whom Seb. Schmidt, consider *σῶμα* to be emphatical, like *σὰρξ*, and to mean human nature in general in its present state of depravity. Which seems likewise what Calvin intends by, *tota hominis massa*. *Σῶμα* might also stand for the designation of *man's visible frame*, by which the Apostle meant to express, as it were, the *domain*, within which the love of sin manifests its power; and then it would imply as much as if there stood *ἄνθρωποι ὑμῶν ἐν τῷ θνητῷ σώματι*. It seems most natural, however, to take *σῶμα θνητὸν* here in its usual sense of, *the body which is subject to decay*, especially as the Apostle immediately proceeds to discourse of the bodily members. He does not thereby deny, that every sin has its origin in the depravity of the mind. It only comes into external manifestation, however, when man employs the bodily members in its service, when his eye obeys the lusts of the soul, to look upon what is forbidden, and his hand the angry impulse of the heart, to do some act of violence, and so on. Now, it not being the Apostle's design to give any doctrinal exposition of the source of sin, he is satisfied with warning against evil inclinations in their visible form. Bengel with precision: *Cupiditates corporis sunt fomes; peccatum ignis*. In other passages Paul admonishes to keep both the soul and body pure, 1 Thes. v. 23. *Θνητός* is doubtless added, as Chrysostom, Grotius, and others remark, to encourage the Christian, by pointing his thoughts to that never-ending glory, into which this *frail tabernacle* shall one day be transformed. Theo-

doret: 'Η μὲν γὰρ τῶν παθημάτων κίνησις τε καὶ ἐνόχλησις κατὰ φύσιν ἡμῶν ἐγγίνεται τῶν δὲ ἀπειρημένων ἡ πρῶξις τῆς γνώμης ἐξήρτηται. ἔδειξε δὲ καὶ τοῦ πολέμου τὸ πρόσκαιρον, θνήττον τὸ σῶμα προσαγορεύσας. τούτου γὰρ δεξαμένου τοῦ θανάτου τὸν ὄρον, παύεται καὶ τῶν παθημάτων ἡ προσβολή.<sup>a</sup>

V. 13. The Apostle enlarges upon the admonition given in the preceding verse. The mortification of sin must bring along with it the positive effect of engaging in the service of holiness. Theodoret: Βασιλείας μνημονεύσας, ἀναγκαίως καὶ τὴν ταύτης ἔδειξε πανοπλίαν, καὶ τὸν τῆς νίκης ἡμᾶς ἐξεπαίδευσεν τρέπον. ὅπλοις γὰρ καὶ ἡμῶν ἡ ἁμαρτία τοῖς ἡμετέροις κέχρηται μέλεισιν.<sup>o</sup> When man is regenerated, and the divine principle of life has become operative within him, all must be made to serve it. The human body too and its members are not sinful in themselves, but are first made so by the perverse inclination of the will; according to the remark of Chrysostom upon this passage, who says, "that the defender of his country, and the murderer alike make use of arms, without there being anything hurtful in these as such." In him who has undergone the new birth, all those things which were previously

<sup>a</sup> For the movements and turbulence of the passions is in us by nature, but to carry those that are forbidden into action depends on our mind. He has shown also the temporary nature of the war by calling the body *mortal*. For when that has found its termination in death, the assault of the passions also ceases.

<sup>o</sup> Having spoke of reigning, he is naturally led to show what armour is used under it, and instruct us how to gain the victory. For sin uses our own members as weapons against us.

organs of the love of sin, now become organs of heavenly-mindedness, and so means of promoting holiness. There is beauty in the comment of Pelagius: Ut oculus, qui ante videbat ad concupiscendum, nunc videat nudum ad vestiendum. Sic de reliquis membris adverte.

Παριστάνετε. Παριστάναι τινί τι, *to present to any one something for his free use*. Polyb. iii. 55, 6: παραστήσας τὰ πλήθη, πρὸς τὸ ἐξωκοδομεῖν τὸν κρημνόν. This word corresponds to the βασιλευέτω in the foregoing verse, showing, as Pelagius says: Quod homo membra sua cui velit parti exhibeat per arbitrii libertatem.

τὰ μέλη. Turretin: Non tantum externas notant corporis partes, sed etiam internas, adeoque ipsos affectus. These the Apostle does not exclude, although they are not what he properly intends. Ὀπλον, the Hebrew לֵבִי, signifies an *instrument* or *weapon*. Many adopt the latter meaning. Here the first is very appropriate, *organs*. Ἀδικία, *ungodliness in general*. Ἀμαρτία, the *indwelling predominant love of sin*.

ὡς ἐκ νεκρῶν ζῶντας. Commentators have here needlessly sought a speciality of reference. Majus and Deyling believe that Paul has in his eye the ὑστεροπύτμωι of the ancients, who, when they returned to life, were regarded as sacred. Wolf, Chr. Schmid and others are of opinion that he means to signify how, while the Jews made oblations of slaughtered animals, the Christians presented themselves as living sacrifices, according to the thought expressed, Rom. xii. 1. In that case, however, the Apostle could scarcely have found

a more obscure way to enunciate his meaning. Far more eligible is the simple sense of the words thus given by Pelagius: *Tanquam qui jam resurrexistis, quia tunc nec carnaliter vivitur nec peccato.*

ὁπλα δικαιοσύνης ἰῶ Θεῷ. The genitive here denotes the *object* of the arms or organs. The dative may be construed with παραδήσαιε; it is, however, more natural to consider it as the *dativus commodi*, *in* or *for* God's cause.

V. 14. Several expositors look upon κυριεύσει as imperative. It is thus interpreted even by Pelagius; also by Hunnius, Locke, Taylor, Heumann and others. Assuming it to be so, the verse would be thus connected with the following: Sin must not have dominion over you, were it for no other reason than that you no longer stand under the law, and accordingly, as Christians, have superior obligations. This interpretation is not quite to be despised. It must yield, however, to another, which is decidedly better, and has been more generally adopted. According to that, the present verse contains a promise, and the following context states the grounds of it. So Origen, Chrysostom, Augustine, Theodoret and many others. Calvin: *Exhortatus erat, ut omnes suas facultates in obsequium justitiæ applicarent. At quum circumferant carnis reliquias, necesse est eos aliquantum claudicare. Proinde ne infirmitatis suæ conscientia fracti, animos despondeant, tempestive occurrit, interposita consolatione ex eo petita, quod jam non exiguntur eorum opera ad severum legis examen. Melancthon: Non dominabitur idem est ac non damnat vos, sed placeat inchoata obedientia propter Gratiam. Photius: Μη*

γὰρ ἔστω ὑμῖν ὁ τῆς ἁμαρτίας πόλεμος πρόφασις ἀσκήσεως ἐστὶ νυν ἡ ἁμαρτία οὐ δύναται κυριεύειν, ἐὰν μὴ ἡμεῖς ἐπιήκεις ὑποκατακλιθῶμεν αὐτῇ, ἀλλὰ προσβάλλει μὲν, οὐ κυριεύει δέ.<sup>p</sup> Erasmus: Neque vero periculum est, ne peccatum vos volentes in pristinam retrahat servitutum, quandoquidem jam non estis obnoxii legi, quæ cupiditates irritabat potius quam coercebat. It is consequently quite false to do like Koppe, with whom Rosenmüller also injudiciously agrees, make a pause here in the middle of the 14th verse, as if a section of the chapter came to a conclusion, and with the words οὐ γὰρ ἐστὶ to commence a new section and a new verse. Even the γὰρ is hostile to this subdivision of the verse, which Koppe considers as transitive particle, and translates *indeed*.

οὐ γὰρ ἐστὶ κτλ. The νόμος presents itself to man with its external precepts, and cannot inspire him with the love of good. The χάρις operates inwardly and renews. Here also objective and subjective coalesce in the mind of the Apostle. The χάρις objectively, is the unmerited affection of God for the sinner. Subjectively, it is the new principle of life within, which is awakened by faith in the objective truth of pardon in and through Christ. Chrysostom: νόμος μετὰ τοὺς πόνους, τοὺς στεφάνους ἐπήγγελτο. αὕτη δὲ πρότερον ἐστεφάνωσε, καὶ τότε εἰς τοὺς ἀγῶνας ἐίλκυσε.<sup>q</sup> Very

<sup>p</sup> Let not your war with sin be a pretence, for it is now enfeebled, and has no power to rule, unless we willingly submit to it. Assail it may, but it cannot reign.

<sup>q</sup> The law promised a crown when the struggle was over. Grace first crowned, and then led the soldier to battle.

appositely Augustine : (De continentia, l. 3.) Non sumus sub lege bonum quidem iubente, non tamen dante, sed sumus sub gratia, quæ id quod lex iubet faciens nos amare, potest liberis imperare. The two following quotations also serve to throw light upon the thought. Ad Num. 13. Ante legem sequebantur homines concupiscentiam carnis; sub lege trahebantur cum suâ concupiscentiâ; sub gratiâ nec sequimur concupiscentiam, nec trahimur ab ea; in pace nulla est concupiscentia carnis. And Prop. 13, ad Rom. iii. 20. Quod cum fit (cum gratia homini sub lege constituto donatur), tametsi desideria quædam carnis, dum in hac vitâ sumus, adversus spiritum pugnant, ut eum ducant in peccatum, non tamen his desideriis consentiens spiritus, quoniam est fixus in gratiâ et caritate Dei, desinit peccare. Non enim in ipso desiderio pravo, sed in nostra consensione peccamus. On the other hand, it by no means harmonizes with the doctrine of Paul, when ὑπὸ νόμον and ὑπὸ χάριν are interpreted to denote something merely external, as is done by Grotius, Clericus, Limborch, and others, who render it, *the Old and New Testament, the Jewish and Christian religion*. ὑπὸ νόμον. Beza : Apud impios sub lege non esse significat pro arbitrio suo quidvis audere, sub gratia autem esse non posse damnari.

V. 15. At the commencement of the chapter, the Apostle had stated and refuted a false inference, in as far as that applied to the reception of Christianity, viz. that it required no conversion. He had pointed to the baptismal ordinance, which alone suffices to show that entire conversion is the end for which it is cal-

culated. The same inference is here again brought forward in reference to the progressive walk of the Christian. That consists in the permanent enjoyment of a sense of the objective Divine favour, and in the subjective experience, through the Holy Spirit, of certain quickening and animating impressions which are thence derived. May not that be detrimental to growth in sanctification? To this Paul now proceeds to answer as follows: When a person living in sin accepts of forgiveness and salvation, he thereby evinces that he is in earnest about holiness and the happiness with which it is connected, so that the reception of Christianity is the manifestation of a decided desire after holiness issuing in an inward sense of the want of it. Hence the act of accepting redemption from sin, is, in some sort, an entrance into the service of a holy God. But as forgiveness is only bestowed upon those who really desire to serve God, such persons are thereby also brought under obligation to fulfil their service by earnest endeavours after holiness; and in the career upon which they have entered towards that, it is impossible to suppose any interruption. Chrysostom: *Ἐπειδὴ δὲ τοῦτοις ἀναπνεῦσαι πεποιήκε τὸν ἀκροατὴν, ἀσφαλίζειν πάλιν αὐτὸν, ἐξ ἀντιθέσεως παραίνεσιν εἰσάγων.*<sup>r</sup> The remarks of Calvin are excellent: *Quia Dei mysteriis perpetuo carnis sapientia obstreperit, necessario subjicit hanc prolepsin. Nam quum lex bene vivendi sit regula, putamus, ea soluta, pro-*

<sup>r</sup> Having by these things given the listener time to breathe, he strengthens him again by introducing an admonition drawn from the very objection.

*tinus corruiere omnem disciplinam, frangi repagula, nullum denique manere discrimen boni et mali . . . Hæc quidem propria solutio est, nihil aliud quam maledictionem tolli, cui extra gratiam obnoxii sunt cuncti mortales. Sed Paulus quamvis id diserte non exprimit, oblique tamen ostendit. The reproaches thrown upon Christians by the heathen on this point are to be found strongly stated, in the words of Celsus, in Origen, *con. Celsum*, l. 3, c. 58. See also Origen's fine reply. It is likewise curious to mark how the heathen Xosimus misrepresents Christianity in this particular, (*Histor.* l. ii. p. 114, ed. Oxon.) where he mentions the sins of Constantine. Julian in his *Cæsares*, when speaking of that emperor, does the same. On the subject of the objection that grace abrogates the law, compare *Rom.* iii. 31, and *1 Cor.* ix. 21. Ἀμαρτήσομεν, in the future, as *interrogatio deliberativa*. See Lipsius *de indic.* p. 19.*

V. 16. In this sentence there is no tautology. The sense is as follows: When once the will of an individual has taken a decided determination in favour of a particular power whether of good or evil, he is, henceforth, on the one hand, insensibly swayed and directed by that power, and, on the other, comes under the engagement to make all his energies subservient to its interests. By the free course which the natural man gives to his own wilful inclinations, sin acquires still greater and greater attractive influence over him, and, by directly darkening his understanding, makes him ever more and more the blinded slave of his unbridled desires. On the other hand, the natural man on his part, with perceptions indirectly obscured, sees himself

as in some measure bound to devote his powers to the reign of passion. For, to secure the enjoyment of the fruits of his sin, new acts of iniquity are constantly necessary, and as no sin, like no righteous act, stands isolated, he finds himself constrained, unless indeed, an entire conversion takes place, by the mere progressive connection of the ensuing with the past period of his life, to commit fresh trespasses. It is a beautiful saying of the Talmudists, in Pirke Aboth. : "A good action is the reward of a good action, as a wicked action is punished by a second." In respect of this obligatory power of sin, whereby, partly in a direct, and partly in an indirect manner, it blinds the understanding of man, it was even by the ancients represented as a Mistress, and sinners as her slaves. We produce as vouchers, only the two following passages, Xenophon : (Mem. l. iv. c. 5.) "Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, καὶ διὰ ταῦτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι ; Seneca : (Natural. Quæst. l. iii.) Liber est qui servitutem effugit sui. Hæc est assidua servitus et ineluctabilis, et per diem et noctem æqualiter premens, sine intervallo, sine commeatu ; Sibi servire gravissima servitus est. Even the Rabbins are acquainted with this metaphor, (Sohar, Exod. fol. 48 :) Qui malus est, sub potestate ipsius (concupiscentiæ pravæ) est, sicut servus sub potestate domini sui. So also in the declaration of our Lord, John viii. 34. But although it be with acknowledged propriety that he speaks of a δουλεία of sin, it is more remarkable when Paul likewise supposes a δουλεία of holiness. He even intimates at verse. 19th, that the expression is not to be too much

insisted upon. Still there cannot be a doubt that it is here also perfectly apposite. For, on the one hand, holiness, no less than sin, in consequence of its connection with happiness, by the peace, the joy, the tranquillity of soul which it confers, exercises a gentle charm over the man who knows it, and, by a certain mysterious longing, again allures him beneath its sway. While, on the other hand, it holds true, especially of the Christian, that, upon conversion, he in some respects binds himself to the service of holiness, and that for the reason above assigned, viz. that the sorrow and penitence which he feels for his former subjection to sin, and which make him seek forgiveness and salvation, involve the confession that it is his wish now to belong to another power. It is in this manner that most expositors understand the connection of ideas and reasoning of the Apostle. Some, however, among whom are Baumgarten and Mosheim too partially bring forward the *εἰς θάνατον*, and the *εἰς δικαιοσύνην* as denoting the recompence obtained, and make the argument of the Apostle consist in repelling the false inference by a statement of the bitter wages of sin. This view, however, when considered by itself, is not apposite, and besides, to say nothing of other reasons, their very position shows that *εἰς θάνατον* and *εἰς δικαιοσύνην* are subordinate. The allusion to the recompence at verse 22d is connected solely with the admonition. *ᾧ παριστάνετε*. This expresses the spontaneous direction of the will, which gives itself up to slavery, and then is bound to fulfil all its duties.

ὧ ὑπακούετε. Calvin, Grotius, and Cocceius consider this ὧ as in the ablative case: eo quod obeditis. It is more natural, following the Vulgate and Syriac versions, to suppose it here also in the dative, and to view these two words as a pleonastic addition, equivalent to ἐκείνου, or, which seems preferable, as a separate supplementary clause united to the previous one by the relative pronoun, instead of the demonstrative with καί; accordingly we translate it, "his servants ye are and him ye then in fact obey."

εἰς θάνατον is wanting in Codd. D, E, the Syrian and elsewhere. It is not easy, however, to account for its reception into the text, supposing it to have been originally absent. It does not form a proper counterpart to εἰς δικαιοσύνην, and hence could scarcely have been interpolated for the sake of the parallelism; and as, moreover, the external authorities do not preponderate against it, we retain it in the text. The contraposition of θάνατος and δικαιοσύνη seems to indicate that the former refers principally to *moral depravity*. Seeing, however, that δικαιοσύνη also implies *blessedness*, it is not necessary to exclude the other meanings of θάνατος.

Ὑπακοή. Beza: Novitas vitæ quæ nos ad obedientiam Dei disponit. Comp. c. v. 19, ὑπακοή. On this verse Chrysostom observes: οὐπω λέγω τὴν γέννησιν, φησιν, οὐδὲ τὴν πολλὴν ἐκείνην κόλασιν, ἀλλὰ τὴν ἐνταῦθα αἰσχύνῃν, ὅταν δοῦλοι γίνεσθε, καὶ ἐκόντες δοῦλοι, καὶ ἀμαρτίας δοῦλοι, καὶ ἐπὶ τοιοῦτῳ μισθῷ ὥστε πάλιν ἀποθανεῖν. . . . Μὴ τοίνυν ἐκὼν σεαυτὸν προδῶς. Ἐπὶ μὲν γὰρ τῶν πολέμων καὶ ἄκοντες παραδίδονται πολλάκις οἱ στρατιῶται ἐνταῦθα

ὅτι ἂν μὴ αὐτὸς αὐτομολήσῃς, οὐδεὶς σου περιέσται.\* In the 7th chapter the objection of the previous verse is more pointedly answered than in the present. There the Apostle specially shows how the law has no power to promote holiness in man.

V. 17. The Apostle declares that Christians have become so from the heart, and accordingly have acknowledged their sin from the heart, and from the heart sought forgiveness, and hence have decidedly surrendered themselves as in some sort servants to holiness. The sentence is not constructed with care. It ought to be: ὅτι, πρὶν μὲν ὄντες δοῦλοι τῆς ἁμαρτίας, νῦν δὲ ὑπηκούσατε, or, at all events, a μὲν ought to come after ἦτε. Paul enunciates this argument in the form of a benediction. On which Bengel makes the just remark: *Idioma Paulinum est, quod propositiones categoricas solet non categorice et nude, sed cum quodam quasi modo, i. e. cum significatione affectus, gratiarum actionis, voti &c. efferre; Vide 1 Cor. xiv. 18, 2 Tim. ii. 7. Hæc observatio faciet, ut multis in locis et sententia sermonis et ardor pectoris apostolici distincte appareat.* Chrysostom: οὐδὲ γὰρ ἀνθρωπίνης ἰσχύος ἦν, φησιν, ἐκείνων ἡμᾶς ἀπαλλάξαι πάντων, ἀλλὰ τῷ Θεῷ χάρις τῷ τοσαῦτα καὶ βουληθέντι καὶ δυναθέντι. καὶ καλῶς εἶπεν ὑπηκούσατε ἐκ καὶ ἀδίας. οὐδὲ γὰρ ἠναγκάσθητε, οὐδὲ ἐβίασθητε, ἀλλ’

\* I speak not of hell, he says, nor its awful punishment, but of the disgrace there is in being slaves, and willing slaves, and slaves of sin, and slaves for such a wage as the second death.....Do not then voluntarily betray yourself; for it often happens, that in war soldiers are betrayed against their will. Here, however, unless you desert of your own accord, none shall overcome you.

ἐκόντες μετὰ προθυμίας ἀπέστητε. τοῦτο δὲ καὶ ἐγκα-  
 ζοττός ἐστιν ὁμοῦ, καὶ καταπτομένου. οἱ γὰρ ἐκόντες πρὶ  
 θύοντες, καὶ μηδεμίαν ὑπομείναντες ἀνάγκην, πῶς αὖ  
 ἦτε συγγνώμην, τίνα δὲ ἀπολογίαν ἐπὶ τὰ πρότερα α-  
 δρομουντες;\*

ὑπακούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς. The  
 ὑπακούειν, although not very appropriate, is re-  
 ed by the Apostle, in consequence of his having  
 viously spoken of the Christian ὑπακοή. There  
 hence exist a twofold hypallage. If, for instanc  
 understand ὑπακούειν to be here, as it often is elsew  
 (See in Kypke examples from Appian and Josep  
 construed with εἰς, the expression is to be res  
 into ὑπακούσατε εἰς τύπον διδαχῆς ὃς παρεδόθη ὑμ  
 compliance with the rule that verbs which in  
 active have the dative of the person, in the p  
 change that into the nominative. Heb. vii. 11, (   
 ἐπ' αὐτῇ νενομοθέτητο. So Castalio, for which  
 blamed by Beza; Paruistis ei doctrinæ rationi,  
 vobis tradita est. If we suppose, on the other  
 that the Apostle meant to construe ὑπακούειν as  
 with the dative, then the hypallage consists in  
 noun's having taken the case of its relative, in c

\* For it was not in human strength, he says, to res-  
 from all these evils; but thanks be to God, who ha-  
 both the will and the power to do so! And justly does  
 'ye have obeyed from the heart,' for ye were neither c-  
 nor constrained, but with free will and alacrity revolte  
 your former slavery. And this he mentions both as a  
 mium and a reproach; for as persons, who have of the  
 accord and not constrained by any necessity, embraced  
 tianity, what kind of an excuse, what apology wou  
 have for returning to the side you have deserted.

quence of which it will require to be resolved into τῷ τύπῳ εἰς ὃν παρεδόθητε. This construction is defended by Beza, who says in explanation of it: Hoc dicendi genus habet magnam emphasin. Ita enim significatur evangelicam doctrinam quasi instar typi cujusdam esse, cui velut immittamur ut ejus figuræ conformemur et totam istam transformationem aliunde provenire. Adopting the same mode of construction, Theophylact observes upon παρεδόθητε: Δεικνύων ὅτι εἰ καὶ αὐτοὶ προσῆλθον, ἀλλ' ὁμῶς τῆς τοῦ Θεοῦ χάριτος τὸ πᾶν, προσέθηκε τὸ παρεδόθητε.<sup>u</sup> The passive form of the verb would here evince, that it is by the operation of the Spirit of God that a man is brought to surrender himself to the gospel, and the ἰδουλώθητε of the 18th verse might be adduced as an instance of agreement. The latter verb, however, points directly to the fact, that a free determination of the will preceded, and brought the Christian into this state of holy bondage; and, in like manner, in the present verse, the ὑπηκούσατε, especially as connected with ἐκ καρδίας, lays emphasis on what the whole train of argumentation shows to be emphatic, the exercise of the free will in the first acceptance of forgiveness and compliance with the purpose of salvation. We do not hesitate, therefore, to adopt the first mode of construction. The formula παραδιδόναι τινί τι means *to teach, make known*. Acts xvi. 4, 1 Cor. xi. 2, xv. 3, 2 Pet. ii. 21. So in Latin, tradere disciplinam. Grotius adopts a totally different construction, taking εἰς τὸν τύπον διδασκῆς as equi-

<sup>u</sup> To show that albeit they had themselves drawn near, still all had proceeded from the grace of God, he has added παρεδόθητε.

valent to κατὰ τύπον, and translating: obedistis ad eum modum quem Evangelium præscribit, quique vobis est traditus.

τύπος διδαχῆς. Compare Rom. ii. 20, μὲν φωνοῖς τῆς γνώσεως, 2 Tim. i. 13, ὑποτύπωσις ὑγιαίνοντων λόγων. Jamblichus, Vita Pythag. c. 16: καὶ ἦν αὐτῷ τῆς παιδείσεως ὁ τύπος τοιοῦτος καὶ πρὸς ταῦτα ἀποβλεπων. c. 23, ἐνεκα τοῦ σαφέστερον γενέσθαι τὸν τύπον τῆς διδασκαλίας.

ἐκ καρδίας. This supplement was necessary for the purpose of showing the obligation of abiding true to him, to whom we have made a free-will surrender of ourselves.

V. 18. ἐδουλώθητε τῇ δικαιοσύνῃ denotes the existing condition of dependence. Grotius mistakes when he says with respect to δικαιοσύνη: Justitia, id est lans pro justitia. To this Calov. rightly answers: Justitia notat proprie justitiam, i. e. sanctitatem vitæ. Obedimus enim non ut landem reportemus vel gloriam sed ut justi et sancti simus.

V. 19. The expression ἐδουλώθητε, *ye became the servants* of righteousness, was extraordinary. There was a possibility of its giving rise to some kind of legal notion, and hence Paul deems it necessary to resolve it into the more ordinary expression of "yielding the members to the service of righteousness." Ἀνθρώπινον λέγω. This adjective has a double signification, which must here be taken into consideration. Sometimes it means, "what man's powers are equal to." Pollux expounds it in this sense by the synonymes τὸ κοῦρον, εὐφορον. So a Greek would say, ἀνθρώπινα ἀμαξίανειν, Xenophon Cyrop. i. iii. c. 1. s. 22. It is thus used, 1 Cor. x. 13, (compare in the

Hebrew, 2 Sam. vii. 14.) This sense has been adopted, in the present passage, by Origen, Chrysostom, Theodoret, Bucer, and Wetstein, who deem that Paul designs to show the practicability of what he requires of them, quasi, "I exact of you nothing above your powers." Theodoret: Τῇ φύσει μετρώ τὴν παραινέσιν. οἶδα γὰρ τὰ ἐν τῷ θνητῷ σώματι κινούμενα πάθη.<sup>x</sup> What the Apostle here enjoins, viz. to become δοῦλος τῆς δικαιοσύνης, is however something of an arduous nature, is properly a πνευματικόν, which he would scarcely have described as light and easy. We adhere, accordingly, to the usual sense in which he employs the word, and of which we have treated, c. iii. 5. Agreeably to that, it would mean, "I avail myself of the more usual manner of thinking and speaking." But this again may have various shades of signification, in determining which we require to take into consideration the διὰ τὴν ἀσθένειαν τῆς σαρκός, by which either moral or intellectual imperfection may be chiefly designed. In the latter case, the sense would be as follows: The feebleness of your human nature makes it necessary for me to select very plain images from ordinary life. Grotius: Sensus spirituales exprimo per similitudines rerum vulgarium et vobis notarum. By this interpretation, the Apostle points to the *slender power of comprehension* possessed by the Romans. The word σὰρξ would not then, however, be suitable, for it always indicates *general humanity*. The exposition is better, and more significant, when

<sup>x</sup> I proportion my admonition to human nature, aware of the passions that work in the mortal body.

we take *ἀσθίνια τῆς σαρκὸς* in a moral sense, *the earthly carnal mind*. To that, holiness appears as a *δουλεία*, but to the man spiritually enlightened, to the *πνευματικὸς*, it is the true liberty. Agreeably to this view, the *ἀνθρώπινος* refers more to the way of thinking common amongst men. Erasmus, Beza, Seb. Schimidt take it up as follows : “ On account of your ungodly dispositions, you need powerful correctives ; I require to paint the matter to you in strong colours.”

ὡσπερ παρεστήσατε. Œcumenius : Πολλῷ μὲν μείζονα ἔδει τῷ Χριστῷ τὴν δουλείαν παρασχεῖν καὶ τῇ δικαιοσύνῃ, ἥπερ ὅσων παρέσχετε τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ, πλὴν διὰ τὴν ἀσθένειαν τῆς σαρκὸς, τὴν ἴσῃν ἀπαιτῶν How beautiful is the comment of Anselm : Sicut ad peccandum vos nullus cogebat timor, sed ipsius libido voluptasque peccati, sic ad juste vivendum non vos supplicii metus urgeat, sed ducat delectatio justitiæ. Sicut ergo ille iniquissimus, quem ne pœnæ quidem temporales deterrent ab immundis operibus, ita justissimus ille, qui ne pœnarum quidem temporalium timore revocatur a sanctis operibus.

*ἀκαθαρσία* generally means *lust*, but that signification may here be extended. Calvin supposes it to denote chiefly *sensual sins*, as *ἀνομία* does acts of *violence*.

*εἰς τὴν ἀνομίαν* must be interpreted according to the parallel expression opposed to it, *εἰς ἁγιασμόν*. Agreeably to this, the *εἰς* expresses the *purpose*. The first

’ You are bound to yield to Christ and to righteousness, a far greater service, than that which you have given to uncleanness ; on account of the weakness of your flesh, however, I only ask that it shall be equal.

*ἀνομία* is the *lawless unbridled desire*; the second denotes the *continual manifestations of such inordinate feelings* as they spring up within, and of which man makes his members the instruments. So Beza, Baumgarten, and Mosheim. Heumann translates accurately, “so that ye became sinners.” Theophylact takes a contrary view: Οὐ γὰρ ὁπηνίκα τινὰ ἀμαρτίαν ἐποιήσατε, ἴστασθε ἄχρῃ ταύτης, ἀλλ’ ὑπέκκαυμα ταύτην ἔχετε εἰς τὸ ἐπὶ πλεον ἄνομεῖν.\* And in this he is followed by Luther, Erasmus, and many others. But both the parallelism forbids, and the language scarce admits of it, for it would require ἐξ ἀνομίας εἰς ἀνομίαν. The sense accordingly is, “As formerly your sensual passions always found in your members willing instruments to accomplish their purposes, actually proceeding to forbidden acts, now let your members be willing instruments of the holy emotions of your heart, for the promotion of holiness.”

### PART THIRD.

PROSPECT OF THE FINAL CONSUMMATION, IN WHICH  
HOLINESS IS TO BE REWARDED. V. 20—23.

V. 20. After the Apostle has thus shown that it lies in the very nature of Christianity to produce progressive holiness, he now encourages to the pursuit of it, by intimating what is to be its final issue.

\* When you committed a sin, you did not stop at that, it did but prove an incentive to further transgression.

The γάρ, introducing the consideration by which Christians are to be strengthened in holiness, refers to what is said in verse 22d of the reward which awaits them. Ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Most expositors, both ancient and modern, *ex. g.* Origen, Theophylact, Ecumenius, Beza, and Limborch, look upon this second member of the verse as merely confirmatory of the first, “ While engaged in the service of sin, ye were entirely estranged from holiness,” thus making Ἐλεύθεροι equivalent to, plane alieni. In this case, the verse would not agree with that which follows. By reflecting upon the connection between the two, it will be manifest that the 20th suggests something desirable in the service of sin, which, however, the 21st, by pointing to what is to be the ultimate end of that service, again disparages. Now, the advantage connected with the service of sin is freedom from the Divine authority of the law of holiness. For, so long as man surrenders himself without reserve to sin, his understanding is more and more obscured, and he becomes proportionally less alive to the upbraiding voice of conscience, and also, in some sort, as he deems, stands in no relation to holiness. This state of licence, if desirable at all, the Apostle allows; only he now, at verse 21st, inquires what is to be the issue of it. Conformably with this view, we give the connection of the two verses as follows. “ While engaged in the service of sin, you possessed, it is true, the advantage of standing entirely out of all subjection to righteousness, but let us look to what is to be the final result.” Erasmus states the meaning of the verses correctly, although he misapprehends their

connection : Quamdiu versabamini in paganismo, quoniam serviebatis peccato, videbamini a justitia alieni, neque quidquam illi debere, cui nondum eratis addicti. Nunc nihil est quod possit prætexi. Quodsi ipsa recti natura parum vos movet, fructum obsequii longe diversissimum expendite, qui utrumque servitutis genus estis experti. Upon the ethical import of this declaration of the Apostle's, Thomas Aquinas well remarks : Quantum ad hoc quod dicit 'liberi fuistis justitiæ,' id præcipue contingit his qui ex certo proposito peccant. Nam illi qui ex infirmitate vel passione peccant aliquo freno justitiæ retinentur. Sciendum tamen est, quod iste status habet veram servitutem, libertatem autem non veram sed apparentem. Cum enim homo sit id quod est secundum rationem, tunc homo vere est servus quando ab aliquo extraneo abducitur ab eo quod est rationis.

V. 21. The Apostle calls Christians to the salutary employment of looking back upon the past, in which they had been unhappy, in order thereby to refresh their remembrance of the noble gifts of grace which were now become their portion as disciples of Jesus. Calvin : Pii simul atque illuminari incipiunt Christi spiritu, totam vitam præteritam, quam extra Christum egerunt, damnabilem libenter agnoscunt, ac tantum abest ut conentur excusare, ut potius eos sui pudeat. Quinetiam hanc ignominiae suæ recordationem perpetuo in animum revocant, quo sic pudefacti verius ac propensius coram Deo humiliantur.

Ἐφ' οἷς νῦν ἐπαισχύνεσθε. We have here a choice between two modes of construction. The ἐφ' οἷς may be appended to καρπὸν, and the whole sentence brought

within the limits of the question. But on this supposition, we must supply ἐκ τῶν ἔργων τούτων before ἐφ' ὧς. So Chrysostom, Erasmus, Bengel, and others. It is, however, at once more natural, and far more emphatic, to make the answer commence with ἐφ' ὧς, supply τοιαῦτα before it, and translate "Such fruit as ye are now ashamed of." This construction is confirmed by the circumstance, that τὸ γὰρ τέλος immediately succeeds ἐπαισχύνεσθε. So Clemens Alexandrinus, Luther, Heumann, and others. Calvin very pointedly calls the attention to the fact, that it is at this stage, that shame first enters, a man, at the time of sinning, being insensible of the degradation to which he is sunk: Innuit enim quam cæco nostri amore laboremus, dum peccatorum tenebris sumus obvoluti, qui tantas in nobis sordes non reputemus. Sola est lux Domini, quæ potest oculos nostros aperire, ut perspicere queant latentem in carne nostra fœditatem. Ille igitur demum Christianæ philosophiæ primordiis imbutus est, qui sibi serio displicere, ac suæ miseriæ verecundia confundi bene didicerit. Tandem a consequenti apertius etiamnum indicat quantum erubescere debeant, quum intelligant se fuisse in præcipitio mortis et ruinæ propinquos, imo mortis portas ingressos, nisi Dei misericordia retracti essent.

τὸ γὰρ τέλος ἐκείνων θάνατος. It would not be improper to place a point of interrogation after ἐκείνων, and consider θάνατος as the answer. Το τέλος commentators have given a variety of significations. In the LXX. it stands for מָוֶת הָיָה and יָרָא. Some make it synonymous with καρπός. Erasmus and Schmidt: vectigal. Others, as Carpzovius and Krebs,

*penalty.* We ought not, however, to give it a different signification from what it bears shortly after in reference to δικαιοσύνη. There it is different from καρπός, and signifies *issue, termination.* Chr. Schmid: ultima linea flagitiorum. It is used in the same sense, Phil. iii. 19; 2 Cor. xi. 15. Θάνατος as a counterpart to ζωὴ αἰώνιος, implies *everlasting misery.*

V. 22. εἰς ἁγιασμόν. The proposition is here susceptible of a twofold interpretation. Either it may be used instead of ἐν, which would make the sense, "In holiness there is so much bliss, that it is its own remuneration." Or the εἰς really expresses the *end* or *consummation* of the reward itself, just as the Hebrew ה often forms supplementary clauses in the same sense. In this view, Seb. Schmidt, with little propriety, considers *good works* to be the fruit which is meant. It would be far better, however, to understand *the influences of the Holy Spirit*, or divinely imparted strength to do good, by which alone holiness is possible. The common opinion is, that καρπός εἰς ἁγιασμόν is equivalent to καρπός ἁγιασμοῦ. Τὸ δὲ τέλος. CEc.: Ἐκ τῶν δεδομένων τὰ προσδοκώμενα πιστοῦνται, τουτέστιν ἀπὸ ἁγιασμοῦ τὴν αἰώνιον ζωὴν.

V. 23. Ὀψώνιον means *a soldier's pay*; and the phrase is inasmuch the more appropriate, as the Apostle had represented the sinner as in subjection to sin. At the time a man surrenders himself to its sway, it promises, indeed, something very different, but while he seeks what is durable, sin deceives him with apparent blessings, which prove afterwards to be destruction, his true nature being altogether overlooked in the enjoyment they impart. There is

great beauty in the Apostle using, on the side of holiness, the word *χάρισμα* as the counterpart to this *δψώνιον*. For sin being really hostile to human nature, promises him reward, whereas holiness, which alone satisfies it, calls upon him for obedience, and allows him to regard the happiness connected with that, only as a gift of grace. Augustine, (Ep. 105, ad Sixtum): *Adversus elationis pestem vigilantissime militans, stipendium inquit peccati mors. Recte stipendium, quia debetur, quia digne retribuitur, quia meritum redditur. Deinde ne justitia de humano se extolleret bono merito, sicut humanum malum non dubitatur esse peccatum, gratia inquit Dei, vita æterna.* It is too learned and hence incorrect, when Grotius and Wetstein interpret *χάρισμα* in the military sense of a *bounty*, in contrast to *δψώνιον* the *proper pay*.

END OF VOL. I.





